THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Contents for February, 1920

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In the Japanese Empire, (Post Paid) per year in advance. . . *Yen* 10.00
In Foreign Countries, (post paid) per year in advance. . . . „ 11.00
Single Copy, ... „ 1.00

Foreign subscribers should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Koji-machi-ku, Tokyo, Japan.

AGENTS:

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THE REV. NISSHO HONDA

Le révérend Nissho-Honda, prêtre bouddique de la secte de Nit-chiren;

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JAPANESE
DELEGATES RETURN
FROM THE WASHINGTON
LABOR CONGRESS

Les délégués japonais au Congrès des ouvrièrs de Washington qui reviennent au japon

JAPANESE LADIES DISCUSS THE LABOR QUESTION

Réunion des dames japonaises pour dis-cuter la question ouvière

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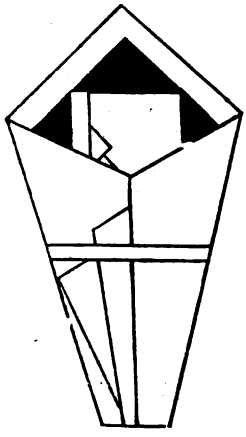
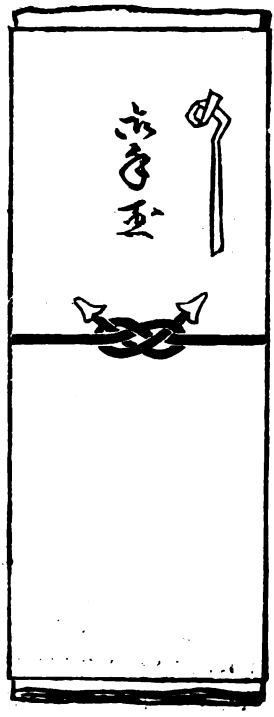
Ôiri Bukuro

Dra'd Fish Bag

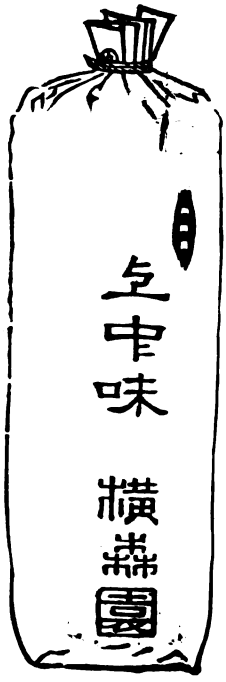
For Writing Brush



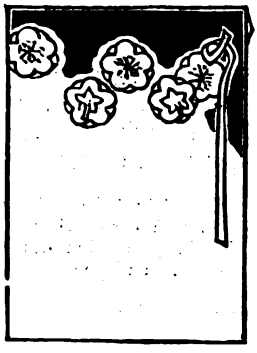
Salt Bag for
Ceremonial use



Handkerchief Bag



Tea Bag



Money Bag for Present

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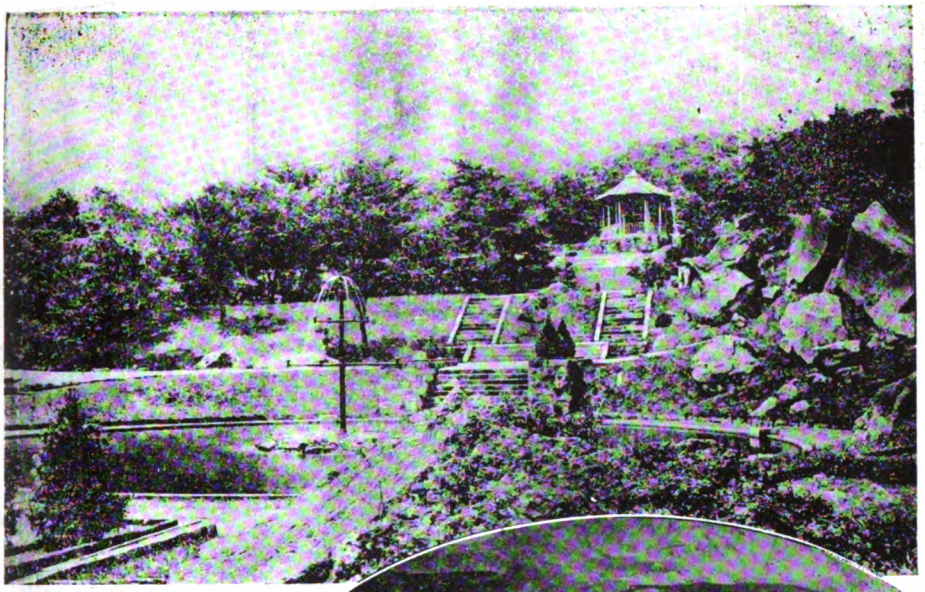
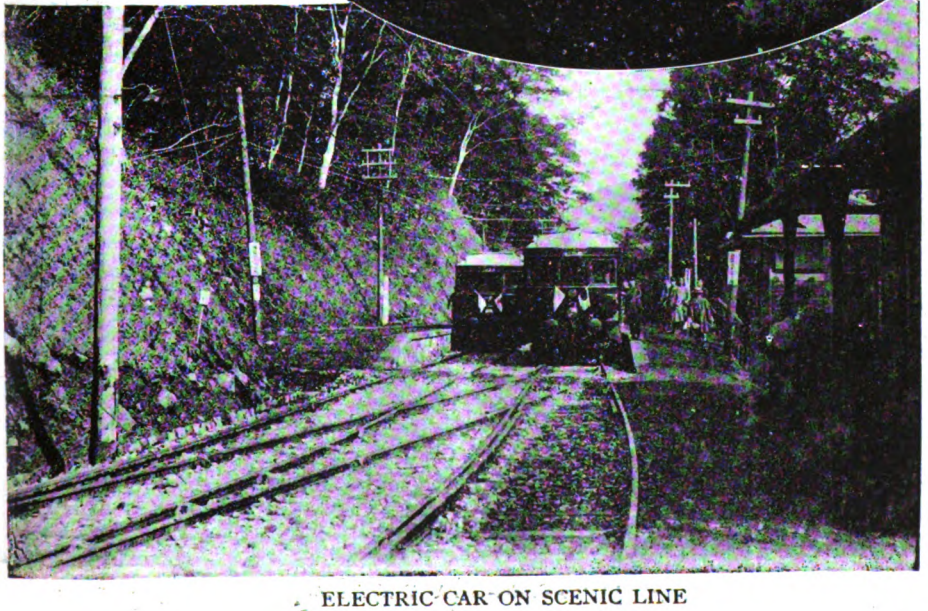


GORA PARK

Jardin de Gôra à Hakoné

HAKONE

Hakoné



ELECTRIC CAR ON SCENIC LINE

Le tram circulaire dans le paysage pittoresque

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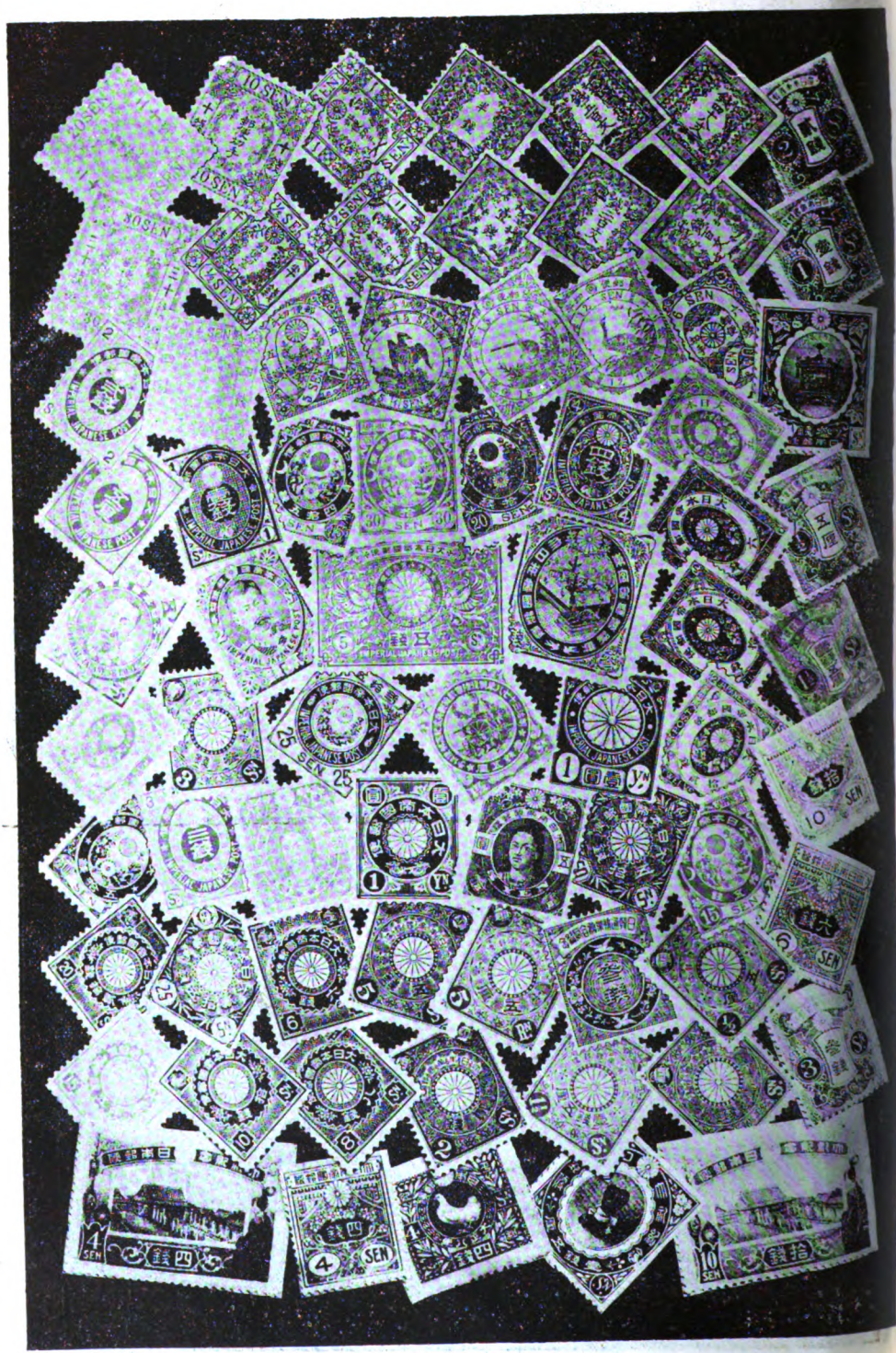

JAPANESE POSTAGE STAMPS

Timbres-poste japonais

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HON. YUKIO OZAKI ARRIVES HOME FROM TRIP THROUGH EUROPE AND AMERICA

M. Yukio Ozaki qui retourne à son pays, après avoir parcouru l'Europe et l'Amérique.

BARON SHIGENO RETURNS WITH HIS FRENCH WIFE AND BABY

Retour du Baron Shigéno avec sa femme, française et son bébé

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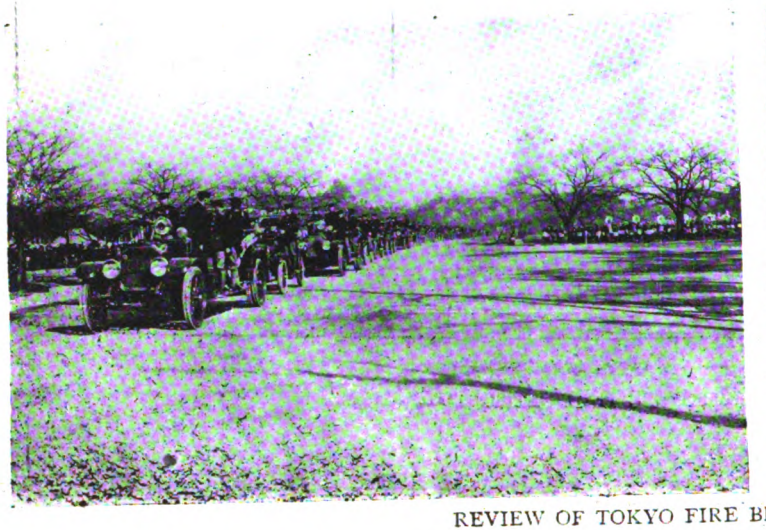
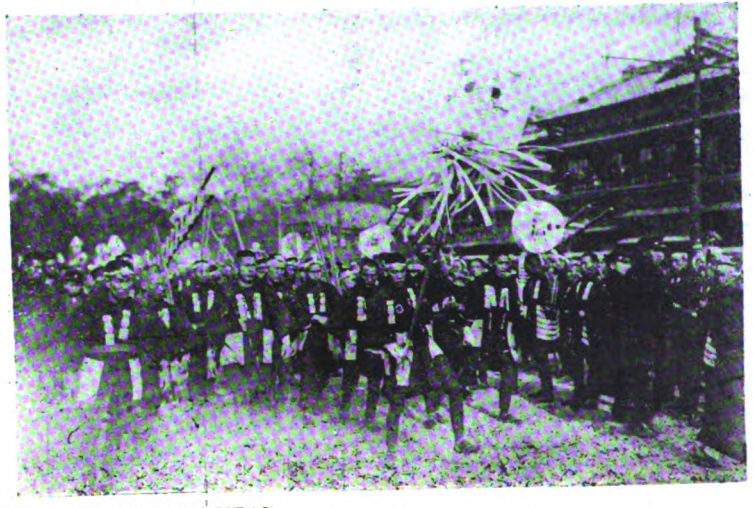
KITE FLYING AND KITE FIGHTING CONTEST NEAR TOKYO

Concours de l'art de faire voler des cerfs-volant près de Tokyo





REVIEW OF TOKYO FIRE BRIGADES AT NEW YEAR

Revue annuelle des corps de pompiers de la ville de Tokyo, au nouvel an

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THE JAPAN MAGAZINE

VOLUME TEN FEBRUARY, 1920 NUMBER TEN

SAINT NICHIREN

By Rev. NISSHO HONDA

(PRIEST OF NICHIREN SECT OF BUDDHISM)

THOSE disposed to regard Nichiren, the Luther of Japan, as a person of purely local influence and importance are quite mistaken; his words and deeds are of universal import and application. From his earliest years Nichiren was accustomed to pray before the image of Buddha at Kiyosumiyama in Boshu, asking divine wisdom; and for twenty years he continued this process of extreme devotion, at the same time acquiring familiary with every aspect of Buddhist teaching and literature, reading the Mahayana sutra five times, as well as the Teikan-seiyo of Confucius. He also studied Shinto very carefully under Kanematsu, one of the greatest authorities. Nor did he neglect the general literature of civilization. No wonder he was a man of great wisdom. He was especially fond of the Saddharmapunderikaya sutra which contains profound philosophy and reveals the more sublime aspects of religion. This work, which most readers were unable to fathom, Nichiren interpreted for the public and thus not only proved his greatness of intellect but conferred a great benefit on mankind.

The famous priest was also very loyal and devoted to his teachers, venerating such men as Ryuju, Tenshin, Tendai, Myoraku and Denyo, as well as priests from China other than the two first named; all of which goes to indicate his own wisdom and ability. The manysideness of Nichiren is further seen in his broadness of taste. A horse drawn by him in childhood reveals some skill in art, and his aesthetic ideas may be also seen in the poems and other compositions left behind. His love of all life is seen in his sketch of birds feeding their young and of animals in the same action. His sentiment in respect to filial piety and love of old people was constantly seen even into his own old age. His passion for loyalty was so great that he risked his life in opposing the Government in what he deemed unpatriotic. Thus he wrote to the Emperor in exile at Oki and described ruling families as merely watchdogs guarding the gates of the Imperial House. He greatly lamented the prostitution of religion to militarism and rebuked the priests who came to Kamakura to do homage to the warlords of the Hojo family. In his book called the Ho-on-sho Nichiren again revealed his loyalty and devotion to teachers and those to whom he was indebted for instruction. In one of his exclamations he writes, "The birds and insects cry but not with tears: Nichiren cries but always with tears," which shows how he sympathized with mankind. In a letter to one in prison he tells how he himself is starting the next day for a place

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exile, and says that both felt the cold dreadfully, and how terrible the cold must be in prison. Many of his letters show the same love of men, including even fishermen. While exiled in Sado island he suffered greatly from the cold in winter, and expresses thanks to a priest who lent him a cloak. This priest was hostile to Nichiren at first but soon came to love him and became his disciple. The beauty of the evening clouds always but reminded him of the true Buddhahood which he was ever striving to attain. The moonlight and the dawn also remined him to the truths he lived to proclaim. He averred that he could enter paradise without moving a step.

Nichiren was a man of commanding will, an inheritance, perhaps, from his parents, but developed to great effect. His ideal of life he evolved from the sutras, and firmly believed that he had his mission direct from Buddha or Shakyamuni. He was ever warning his pupils against idleness and dissoluteness. He regarded diligence as a great virtue. No one felt the pressing responsibility for self-improvement more than Nichiren, and he was always saying that he must equal if not surpass his teachers. He had a firm conviction that the truth could not be proclaimed and lived without undergoing persecution and prophesied that it would come to him, as it did. Through all persection Nichiren ever maintained his manly resolution and fortitude. He used to say that the more a man developed strength of will the more he could be protected by God, and need never have any fear. His body might be burut but his will was supreme and his principles eternal and bound to spread everywhere. No one came in contact with Nichiren without being greatly impressed by his personality and character. It would indeed be well for the world to know more of Nichiren and his work. All that Nichiren was he owed to Buddhism; and if Buddhists do not show similar results it is only because they are not sufficiently devoted to their religion.

The great teachings of Nichiren are characteristically comprehensive and adequate as a system of life. Most of his ideas are based on the Mahayana sutra, though he was not above noticing the good points of Shinto and Confucius. In the latter he admired filial piety and loyalty; and in Shinto he valued its ideals in regard to the foundation of the empire, with the Imperial House as the center. The business of religion was to pray for the State and have it composed of religious persons. The mission of Japan was to administer justice and protect it everywhere. As the sun rises in the East and shines across the rest of the world, so Nichiren believed that the light of Japan was to bless mankind, and she surpasses all countries of the earth. He took a practical interest in all public questions, and stood for harmonizing ideals. He used to say that when the sky was clear the earth was also clear; and thus the mind of man depended on his ideals. The ideal of a nation should be righteousness and peace. The servant of the State should regard himself as the servant of Heaven.

The great work of Nichiren was in his reformation of religion, especially Buddhism. He was mainly bent on harmonization of religion and reason, faith and intellect. Thus his theory of *ichinen-sanzen* means 'one mind in all things.' Wisdom and faith must be one. Life is a unity. This was what Shakamuni stood for. True faith or belief makes absolute wisdom. True wisdom makes

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true understanding and true life. Religoin and morals must be one. Faith is the source of virtue and the mother of piety. A good man, he said, was a man good for all good purposes, as useful to the State as to Buddha. If the commandments are broken there is no faith. And the same is true when there is a divorce between religion and morals. He was no mere ascetic and claimed that when a man was taking a glass of saké with his wife or reading the Scriptures he was equally religious. He stood for the complete reconciliation of faith and action.

The thing to bear in mind about Nichiren was his faith in Buddhism as a law or system of human life. Those who hold different views he regarded as possessing no knowledge or only superficial knowledge of Buddhism. He led even the priests to see that their religion was not a mere intellectual cult but a practical system for daily life. His doctrine of the unity of true faith and true wisdom was a new thing in his day: it is the central doctrine of his teaching; or in other words, Religion and Life must be one! It was and is, after all, no more than the fundamental ideal of Buddhism, which had for so long been neglected. This world and the world to come are likewise one. It is only on the basis of Nichiren's teaching that Japanese civilization can be truly understood; and it is only by following the principles of Nichiren as to the unity of faith and morals that Japan can prosper.

TRAVELLIMG

Nanishi Owaba,
Iza koto towan
Msyako-dori
Waga omou hito no
Ari ya nashi ya to.

Miyako-bird! if not in vain men give
Thy pleasing name, my question deign to hear:—
And has she pass'd away, my darling dear,
Or doth she still for Narihira live?

Narihira.

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THE ECONOMIC OUTLOOK

By SEISHIRO KIMURA

(VICE-PRESIDENT OF THE BANK OF JAPAN)

THE changes that have taken place in Japan's economic outlook as a result of the war are so vast to be well beyond easy computation. The transformation is indeed very far-reaching and profound. The most striking aspect of this change is that Japan has turned from a debtor to creditor country; the sides of the ledger being simply reversed, so to speak. Another important factor in the transformation is the enormous expansion of our export trade, while the marvellous expansion of national industry may also be mentioned as an interesting result of the war.

During the ten years preceding the war Japan was faced with an unfavorable balance of trade, with the exception of one or two years; and this unbroken excess of imports over exports was very disadvantageous to the country. At the time the war broke out Japan was responsible for foreign and private liabilities to the extent of some 1,980,000,000 *yen* involving an annual interest of 140,000,000 *yen*, while our average loss through unfavourable trade balance was about 130,000,000 *yen*. From marine transportation and other bills receivable we got some 135,000,000 *yen*, which we not sufficient to strike a blance. For settlement of accounts we had to depend on development of industry and expansion of exports; and though the whole nation exercised every effort toward this end a financial equilibroum was never reached. The outflow was always greater than the income. At times were obliged to square accounts by raising foreign loans. During the European war this condition was entirely reversed. In the war years the total of Japan's imports amounted in value to 5,850,000,000 *yen*; and exports to 7,048,000,000 *yen*, leaving us the enormous favourable balance of 1,196,000,000 *yen*. Nor is this all. For forward charges, transit insurance and freight we received a further sum of 3,283,000,000 *yen*, of which at least 1,880,000,000 *yen* was clear gain. Taking excess of exports and the other amounts named in aggregate it will be found that our total net gains were 3,660,000,000 *yen* during the war.

Naturally this reversal of the financial situation brough about important changes in Japan's international relations. The country was as if it had been suddenly transferred to another age and time. In fact the burden of the nation was how best to utilize the enormous amount of specie that had come into its possession. Though we redeemed Japanese Government bonds held abroad to the amount of 2,300,000,000 *yen*, and domestic loans to the extent of 31,000,000 *yen*, and repurchased some 36,000,000 *yen* worth of national bonds in the market, and in ad-

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dition subscribed to foreign Government securities to the value of 5,870,000,000 *yen*, with 2,790,000,000 *yen* invested in other ways abroad, the question of what to do with our plethora of specie was not yet disposed of. The amount of specie in possession of the Government and the Bank of Japan before the war was about 350,000,000 *yen*; but it is now over 2,000,000,000 *yen*, a net increase in specie alone over 1,450,000,000 *yen*. The excess in bills receivable since the war has thus settled all Japan's outstanding accouts. Not only so, but several hundred million *yen* has been placed in the hands of exchange banks for purposes of foreign exchange.

Thus the financial situation in Japan has become remarkably stable and secure. While Japan is thus secure as regards international finance. how is it within the empire? Our development, expecially in industry, has simply been phenomenal. From the opening to the close of the war the amount invested in enterprise in Japan totaled something over 6,50,000,000 *yen* in value, involving about 5,720,000,00 *yen* in paid-up capital, which is three times as much as the investments recorded during the five years before the war. During the war Japanese industry developed as much as during the fifteen years previous to the war. It was this which made possible the wonderful expansion in Japan's foreign trade. The most remarkable expect of the situation is that in spite of the vast sums we expended in redemption of foreign loans in investments in foreign bonds our specie still piled up till reching the present gigantic total. Though we tried as much as possible to settle accounts with foreign countries by exchange it was evident that this could not be done wholly without importing gold. It was difficult to do this from England as there was an embargo on gold exports, but we managed to obtain gold from India and Australia in addition to some 2,000,000 *yen* from London, now and then, by every steamer coming eastward. Owing to dangers from German submarines in the Mediterranean importation of gold had to be stopped. For a time then we neither imported nor exported gold. After 1916 Japan succeeded in importing some gold from America, some 390,000,000 *yen* in bullion. In the autumn of 1917 the United States, in spite of her wealth, placed an embarage on exports of gold. This led to serious complications in bills of exchange.

The Bank of Japan came to the rescue and tided the exchange banks over this very difficult period by providing specie for purposes of exchange. As exports continued to increase the demand for exchange funds naturally become more pressing. The nation could not affort to restrict exports and injure trade. Any restriction on trade would be direct blow at industry. Here was a national crisis in economics. So the situation was tided over by the Bank of Japan providing the exchange banks with sufficient funds to meet the need; and the only way this could be done was to issue convertible notes to the extent required, with our specie at home and abroad as security. This to some extent iedt to the present note inflanation in Japan. The present inflanation of Japanese currency is directly due to the great expansion in the nation's foreign trade. The increase in the Bank of Japan notes, as compared with the prewar situation is, about 7,700,000,000 *yen*. It is indeed due to the vast amount of specie now in possession of the nation and increase of loans for foreign exchange.

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Of course this device of employing funds for exchange is only a war-time measure, and we have no intention depending on it permanently. Though the United States gas lifted the embargo on gold exports and things are easing considerably it will be some time yet before exchange will recover normal conditions. The Bank of Japan has only done the best it could under the circumstances. As the Bank of Japan is in close relation with international finance it is but natural it should use every advantage to relive the situation in exchange add help the country. For further restoration of exchange to normal conditions the Bank of Japan also initiated the custom of buying up bills from the exchange banks thus using idle capital. Ordinarily the exchange banks should seek their own capital; but in emergency the Bank of Japan could only assist them as seemed best. A close connection may often occure between markets and fund for exchange without intending it, and trade and finance should act in mutual coöperation.

Thus the financial standing of Japan as greatly improved abroad and the Bank of Japan has had not a little to do with making this possible. It is not too much to say that Japan now stands some prospect of becoming the financial centre of the Far East. Japan now occupies such a a position as will not allow her to stand aloof from the general trend of world affairs.

THE BROOK OF HATSUSE

Pure is Hatsuse's mountain-brook,—
So pure it mirrors all the clouds of heaven;
Yet here no fishermen for shelter look
When sailing home at even:
'Tis that there are no sandy reaches,
Nor shelving beaches,
Where the frail craft might find some shelt'ring nook

Ah, well-a-day! we have no sandy reaches:
But heed that not;
Nor shelving beaches:
But heed that not!
Come a jostling and a hustling
O'er our billows gaily bustling:
Come, all ye boats, and anchor in this spot!

Anon

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COMMUNALISM IN JAPAN

By S. MASUDA

THIS is a remarkable subject to find evidence in Japan; but the fact remains that there is one part of this country where communalism is in vogue and an ideal state of life in practice. Just off the coast of the province of Izue, near Atami, lies the island of Hatsu, known as Hatsushima. It is indeed only three miles from Atami. On this tiny island are practised the principles of communism.

This island is not more than six or seven hundred yards from north to south and a little wider from east to west. There are no more than 42 houses in all on the island; and if the inhabitants should increase beyond this they must sleep outdoors. The number of dwellings has remained at this figure for many years, no increase or decrease being permitted by the community. All things are possessed in common, including the woods and fields; and none of the possessions is allowed to be sold, nor are outsiders admitted.

The climate is ideal, and grain and vegetables grow well, while fish is abundant in the surrounding seas. The inhabitants are particularly fond of abaloné, of which there is a big catch. The lobsters of Hatsushima are among the finest in Japan. Many a persons has desired to be admitted into this ideal community, but all such proposals have been rejected. The community with one accord have resolved to be themselves apart. There is a story to the effect that a certain joiner once succeeded in gaining admission to the coummunity on account of illhealth, the climate promising to restore him; but he had to promise never to use his trade for any one outside the ideal community. He was a box-maker by trade; and as the people of the community could not use all the boxes he made, he was at a loss how to dispose of them. It is said that only thing he could do was to steal away at night and take some of his boxes by small boat to Atami where he sold them for enough money to meet his wants.

Not all of the 42 houses on the island are used for dwellings, since at least two belong to Buddhist temples, one of which was recently been turned into a school. As the community holds all things in common there is no buying and selling, nor indeed any distinctions of wealth or rank. They only differences are those of bodily health and strength. They all live simply as one big family. If one member or family suffers through any misfortune the others chip into and make up what is lacking. They literally believe that if one member suffers all the other members should suffer with it. It is stated that thieving and dishonest of any kind are unknown on Hatsushima. If any one should so far forget himself as to misbehave in any way he is dealh with by the head of the community. The headman is chosen by vote of the heads

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of houses from among one of their number by secret ballot, the majority carrying the day. In case of dealing with an offender the headman calls all the heads of houses together and they decide by ballot what is to be done with the culprit. A usual thing is for the headman, for a first offence, to summon the offender and give him a warning to correct his misconduct or suffer something more than a reprimand. In case of theft the goods must be restored. All wrong done has to made right. The community thus enjoys selfgovernment to the fullest degree. Here then is a throughly civilized and lawabiding community without laws and law courts or even police.

The police make their appearance however, but only at festival times, and then from Atami, just to see that the place is still in existence and yet belongs to Japan, for it is very diffuclt for a Japanese policeman to believe that any place can really exist without a policeman. The duty of the officer of the law when he intrudes usually consists in nothing more than examining the census to see if there is any change, as correct register of the inhabitants must be always kept.

The people of this strange communal settlement divide their work each according to individual ability. The very old and the very young mostly are given to wood cutting in the hills, while the more robust members of the community are fishermen, while the femal portion of the community devotes itself almost wholly to domestic duties. Each house hase has two or three couples; and if one house gets overcrowded by birth another has to take in the overflow. As the increase of inhabitants becomes too great, the more ambitious youths and maidens go abroad to seek a livelihood, most of the men becoming sailors or boatmen while the girls make excellent domestic servants. Many of them may be found in service at Atami and surrounding districts.

The annual festival of the Hatsuki shrine on the island occurs in June on the 8th day of the month; and on this day all the wanderers return to the island for a family reunion. It is a very happy time as all the children, now grown up, return to meet their aged parents, brothers and sisters also meeting again, and even husbands and wives that have been long separated by the stress of life. People from Atami go over to the annual festival. The island can easily be seen from the mainland.

The people of Hatsushima are naturally rigidly conservative and clannish, and very narrowminded. They are insular in the extreme. They care little for intercourse with the outside world; and indeed have little concern with anything but the daily needs of life. These people never see a stranger except when they visit the mainland, though a stray visitor may now and then visit Hatsushima out of curiosity. Most of the rice they eat has to be brought from Atami as well as the household utensils in demand. There is in fact very little communication with the outside world. Even when the officials at Atami require a representative from Hatsushima for municipal matters or something, they do not send over for him, but simply kindle a fire on Uomizaki promontory and the island people understand what it means. Like wise when the island people want an official from Atami they call him by fire on the hill top. Sometimes rockets are used, though they are not so successful. After the fire appears one may see the boat carrying the official shooting out from

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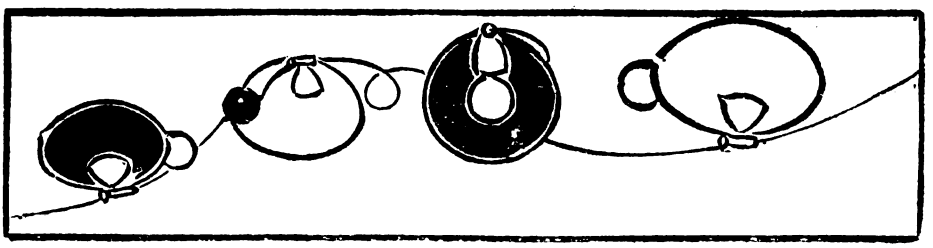
the shore on its mission. Those who man the boat from the island are chosen accordance with who first saw the signal and carried the news to the island headman.

One of the adverse features of the this communal settlement is that the inhabitants get rather mixed up in blood relationships and this tends to cause physical and mental degeneration. There is naturally a good deal of simplemindedness and overamourous relations. It is contended that the effect on offspring is not detrimental, but we doubt it. On the whole it is said that the island people are well developed physically, especially especially the males. It is signifiant, however, that there is no insane person in the community. In school too the children do very will.

The scenery of Hatsushima is quite pretty, the island having undulating hills with plenty of wild flowers, especially the narcissus. The cat is the only animal and of course is domestic. When a child from Hatsushima goes over to the mainland with its mother for a visit the little one is greatly astonished to see a horse or a cow for the first time, just as much so as an ordinary child is to see an elephant or a lion. Hatsushima has long figured in Japanese poetry, being mentioned on account of its peaceful beauty across the blue waters of the Atami bay and for the torches of the fishermen that appear off the coasts at night.

This example of literal communalism off the coast of Japan has practically no influence on Japanese opinion, social, political or otherwise. Yet it is a living example of what community life can be. We have often wondered that socialists and others of that turn of mind have not seized on Hatsushima as an example of the perfection of their idea, and that they have not even proceeded theither to live, if indeed they could gain access to so peaceful a community. At any rate before our aggressivists talk socialism and Marxism they should go over to this island and study the conditions there before they decide that it would be advisable to make such conditions universal or even national.



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IMPRESSIONS OF THE LABOR CONGRESS

By SANJI MUTO
(DELEGATE REPRESENTING CAPITALISTS)

THE International Labor Congress which met at Washington in October last was composed of three representatives from each of the great countries; namely, one delegate for capital, one for labor and one for the government of the country represented. It was my opinion that so far as Japan was concerned, at any rate, the delegates should meet and arrive at a common understanding as to their views and attitude on all the more important questions to come before the Conference, so as to act harmoniously in the presence of western people; and to this end I exerted my utmost both during the voyage across the Pacific and afterwards; but some of the Japanese held that such harmony would be impossible and so my efforts were nullified. It was therefore, in my opinion, a grave mistake that the delegates from Japan had to apper before the Conference without any prearranged plan of procedure or even a common platform of action and conviction.

Since the main purpose of the Conference was to bring about a greater degree of harmony between capital and labor it must obviously be a mistake for delegates from the same country not to try some method of common agreement before expecting to reach an international agreement. Ignoring this fact our delegates took advantage of the occasion merely to display fervid oratory in stirring up even a greater measure of disagreement than had hitherto existed and to create wider differences than ever between employers and employed. Not only did they indulge in abusive language respecting the capitalists of Japan but circulated literature backing up such propaganda. As the Conference was composed of rival nations with often rival points of view and conflicting interests this action on the part of some Japanese representatives was greatly to be deprecated.

I was from the beginning of the Conference impressed by the fact that the delegates from other nations spoke with great caution and respect as well as accuracy, always proving their statements with statistics and figures ready at hand, thus producing a clear conviction on the mind of the audience; and this example I myself always endeavored to follow when I spoke; but I fear my fellow delegates from Japan did not always appreciate this. I was from the outset convinced that great care should be given to the organization of the various committees, as the agreements reached by them would probably pass the general Conference without much amendment. I was much

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impressed and pleased by the method adopted in election of committee members. It was arranged that the representatives of each nation should choose one of their number to represent capital, one to represent labour and one to represent the government, on the committee. The chairman used to announce the subject for the day. He would then ask all who had no interest in the question to hold up their hands; and from the remainder he would appoint a committee to bring in the necessary resolution; and if it were found that two or three nations had dropped out on any question, a give-and-take policy was adopted. At other times the chairman would nominate a member for committee and call for rival nominations if the Conference was not unanimous; and so the committees were always easily and harmoniously selected. For example, when the question of night work was brought up, a representative from some foreign country arose and asked that a Japanese be placed on that committee and be asked to open the debate, as night work was of paramount interest to Japan. This indicates how fair and honest the delegates tried to be with each other. It was an immense relief to me and dispelled much of my anxiety. It was a beautiful example to us Japanese.

As to general procedure of the Conference at first I could not see how order was to be maintained, especially if each one insisted on his own way, as the numbers were so large; but here again I was pleasantly surpised; for an executive committee was appointed to prepare all that was to be brought forward, on which all nations were represented; and so all matters were most amicably settled All sessions of the Conference held under the auspices of this Committee and the deliberations were most smooth and orderly. I respectfully hold up this method as an examp'e for my own country to imitate.

Another surprise to me was that English was not the only language used in the Conference. Some speakers used French in addressing the Conference, and the remarks were at once translated into English; and if a speaker used English his remarks were translated into French, as a rule. But it seemed to me that French was more often used than English and that the French speaking delegates predominated. There were some twenty nations represented and only French, English and Spanish were used. This is a fact that should have some influence on our education policy, especially as to foreign languages.

The principal object of the Conference was to equalize labor conditions in the various countries represented, especially in regard to industry, and to this object the delegates devoted their most earnest attention. No one was given a hearing unless he could back up his statements with accurate statistics. Such questions as length of working day, night labor, are restrictions, and so on, were duly discussed and agreed npon, the senior nations giving careful attention to the needs of the younger industrial nations. Any attempt to ignore conditions in the junior industrial nations or to bring undue pressure to bear on ,them, was studiously avoided. This was due to the thoughtful consideration of the representatives of the senior nations. In this Japan was fortunate in never having suffered an adverse decision during the entire Conference. Our nation should never forget this; but should bear in mind that the object of the Conference was to equalize labor conditions as much

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as possible the world over, so as to avoid disastrous compteition.

As to hours of labor I may say that while it is desirable that the hours of toil should be made as short as possible for the sake of the working man, it is not true to say that the happiness of the working man depends on this. Personally I believe that the happiness of the working man depends more on the adoption of a proper system of pensions and sick relief as well as for education of children. I brought forward this important matter at the Labor Conference and requested that my views be translated into all the languages used at the Conference and a copy given to each delegate, the matter to be fully discussed at the next International Conference of Labor; and the matter wes duly submitted to the Excutive Committee.

I wish further to express my great appreciation of the extreme cordiality that was extended to me by the delegates of all the other countries, and espcially to the British delegate, Mr. Barnes who did me special honour and showed me special courtesy. At the committee meetings and in special conference Mr. Barnes was most patient in listening to long harangues from our delegates and insisting that the matter receive due attention from the Conference, taking paints to explain exactly the position of Japan and seeing that we got a fair hearing. Thus he succeeded in having the resolution passed that Japan most wanted. For all this we own him a great debt of gratitude. Another British delegate that did good work for us was Mr. Stewart Banning who was a labor Conference. At the close of the session he came to me and shook hands, and made me feel that there is nothing like the courtesy and candor of the true English Gentleman. The support which Japan received form the British delegates should never be forgotton but ever remembered as a golden cord binding the two people together for all time.

SPRING

If earth but ceas'd to offer to my sight
The beauteous cherry-trees when blossoming,
Ah! then indeed, with peaceful, pure delight,
My heart might revel in the joys of spring!

Narihira

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PAPER BAGS

By C. HOSHINO

ONE of the most impressive facts foreigners realize when they first come to Japan is the extent to which paper is used in the general economy of the country. The windows of the Japanese house are covered with paper to let in the light, the sliding screens or doors between the rooms of the house are also covered with paper and the handkerchiefs of the people are of paper too. The paper window has not the clear transparency of glass, but it lends a softer light to the eye and is much more artistic. The Japanese child may fall against the paper screen and tear it but he has no fear of being cut by broken glass; and his mother can easily repair the break by pasting on a new piece of paper. Moreover, though the occupants of a room may throw queer shadows on the paper window, no one can really peer into the room and see that is going on; and the paper, being more porous than glass, affords some measure of ventilation to the room. For such an essential of the Japanese house only native paper is used; foreign paper would not do at all.

Foreign paper is coming into use for such duty as wrapping, printing and books generally, as well as for making cans owing to the high price of tin, but there are many things for which Japanese paper is still necessary. An example of this is the screen door already mentioned. In the old days even mosquito nets were made of paper, and also many kinds of utensils and ornaments, especially in papier maché. There is a cloth woven from paper, too, made principally at Atami, which is quite serviceable, and often used for wadded vests. In recent years very remarkable development has been experienced in the making of wrapping papers of all kinds, especially for bags and envelopes.

In the old days letters were not despatched in paper envelopes but in wooden boxes, of oblong shape and lacquered, the address being written on the cover of the box. With the introduction of the western postal system envelopes came into use, though the Japanese envelope is always different from that of the occident, being some seven or eight inches long and only some three inches broad, and made of very thin paper lined with green paper, a sort of double envelope. The larger business firms, however, now use foreign paper for correspondence nearly altogether. Some Japanese are very fond of decorated correspondence paper and envelopes, which foreigners do not fancy at all, save as a curiosity. Some of this decorated paper is very artistic, nevertheless, scenes of mountains, trees, or blossoms appearing dimly on it like an apparition. Some of the commercial houses utilize this art to have their manufactures or places of business appear dimly and

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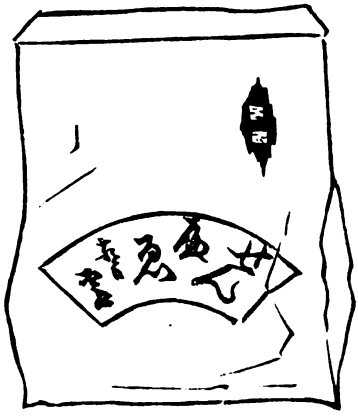
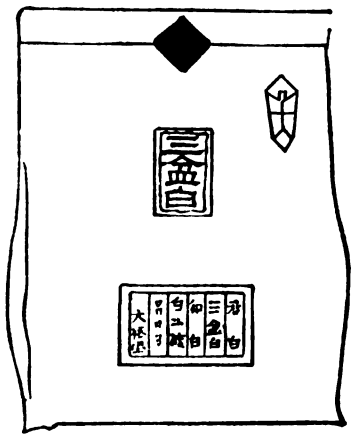
delicately in the background on their correspondence paper. Japanese writing paper in a long roll several feet long, unrolled as one writes or reads.

For sending special presents the Japanese use a large envelope, like a paper bag, but made of very beautiful paper, soft as flannel and often quite as thick. Gifts exchanged at the New Year and on festal family occassions are sent in such envelopes. On the outside of these is attached a piece of red and white paper like an oblong diamond or kite shape, to indicate good luck or best wishes. This is known as noshi paper, and the method of folding the paper is various. Money also is handed to the receipient always in a paper bag or envelope with the usual symbol of good wishes and congratulations, except in the case of funerals when it is tied round with a strip of black paper. Even tips to servants are placed in a special bag for the purpose. In theatres and places of amusement the ushers and other employees are given presents in such bags ("*Oiri bukuro*,") by the management when the audience reaches a certain number.



Ordinary cake bag

In the shops goods are wrapped in paper of foreign style, the quality of the wrapping depending on the value of the goods. The poorer shops use merely old newspaper for this purpose, even



Bag for gift of Sugar

making paper bags of it. For tea the paper bags are long and slender and usually of native paper, often stained with persimmon juice to make it more durable. Unlike foreign paper tea bags there is no printing of any kind on them. Presents of tea, however, are sent in pretty caddies which the tea merchant always keeps in stock. The candy shops follow a different custom, usually having an advertisement printed on the paper bags they use. Some of the Japanese confectioners use wooden boxes for candy, while others put it in cardboard boxes, as foreigners do. Many of the poor shops use any sort of old paper for bags, such as newspaper, magazines, account books, bills of landig, express receipts and so on; so that one can read on the outside of one's purchases various transactions that took place years ago. Such bags are used mostly by grocers and vegetable shops.

The Japanese drug stores are now using foreign style paper bags and boxes to put up their medicines. The Japanese are very skilful at making paper bags, boxes and cartons, and now have such

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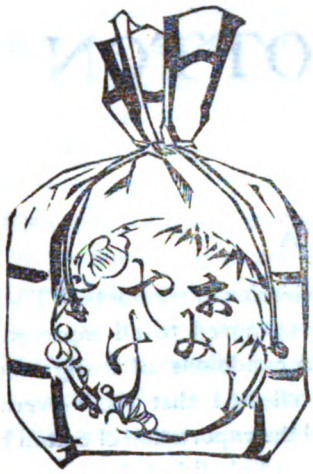
facilities for producing these on a large scale, and at cheaper rates then western countries that big orders are often received from abroad. In some cases the effect of the medicine is printed on the wrapper in picture, vermifuge having worms on it, and bear-gall pills the picture of a bear. At New Year and in the midsummer holiday gifts of sugar are exchanged, and this is placed in a a special sort of bag with printing in ink of various colours, a special feature being that that the bag is four times the sixe of its contents. The idea obviously is to make a bigger impression than the contents justify. When you see a boy hurrying along the street with a small quantity of something at the bottom of a big paper bag you know that is a sugar present for somebody. When Japanese go shopping they always take with them a square piece of cotton or silk cloth, about two feet wide, called a furoshiki, to carry home their purchases, whether the latter be wrapped in paper or not. It is contrary to Japanese taste to carry anything uncovered in public. Even the labourer wraps his hoe or his shovel in paper before going on the street car. Another thing tabu in Japan is to eat anything while walking along the street or strolling in a park.



Cake bag for present

Many of the cheaper paper bags are made by hand in poor households at the rate of from 7 to 10 *sen* a thousand, material supplied; and it is said that a rapid worker can makers some 5000 in a day. Cartons for tobacco, soap and cake are also often made this way. But there are many big paper bag manufacturing companies, among which the Japan Paper Industry Company, with a capital of 10,000,000 *yen*, is the largest, and makes every form of paper wrapping and boxes, including those for jewels and medicine. Some of the single machines in this factory can make up 300,000 cases a day, cutting, folding and pasting all at the same time, with printing if necessary. Canada, India and Australia are now obtaining large supplies of paper packing goods from Japan. A few years ago this was only a household industry. The Japanese paper products stand very favourable comparison with those made in Europe and America.

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FUTURE OF COTTON YARN

By MATAZO KITA

THE year 1920 will prove an interesting one in the history of cotton yarn production in Japan. Early last year business circles felt considerable depression and there was no small degree of pessimism as to the outlook. At that time no one would have predicted the unprecedented boom that followed in the latter part of the year. The depression was caused by the conclusion of the war when everyone was hesitating and in a state of suspense, which greatly affected the cotton market. Then came the great rise in prices which sent raw silk and rice beyond all previous records, supplying increased purchasing power to concerns dealing in cotton; and the wages of labour still further increased by renewed activity in cotton circles and so the purchasing power of labour was consequently increased, while the great inflation of currency lent further impetus to dealings in cotton. In addition we may note the lack of balance between demand and supply in the cotton market, as well as the abolition of night work in may spinning mills, all of which had some effect on the situation, while the international situation lent impetus to 'bulls' on the cotton exchange.

The capital of cotton spinning and weaving companies having been thus augmented, credit was greatly extended and there was much bidding on futures and the extension of contracts. The price of cotton advanced to an unprecedented figure and conditions of living were so seriously affected that the Government prohibited the exportation of cotton below 20 counts and abolished import duty on it as well. These measures, however, had but slight effect in adjusting the situation and the price still advanced. There was then some fear that the authorities would inaugurate still more drastic measures. As the end of the year approached some restriction was experienced in the money market, the banks adopting great caution in regard to loans. This had considerable effect in checking reckless speculation. The year ended with cotton still high; and the question now is what to expect for 1920.

What are the facts as to raw cotton? The forecasts indicate that an average crop is not expected and the quality is likely to be inferior. Hence the stocks on hand are likely to fall in price, though not so much so in China where the mills have insufficient supplies. The Indian crop is said to be more hopeful, though the rainfall in some districts has injured prospects. Exchange between Japan and India is also unfavourable to cotton transactions, a yen now being only equal to a rupee. It is probable that there will be no decided fall in the price of raw cotton.

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Wholesale dealers are still holding large stocks at fancy prices, influenced by the popular cry to buy more and make big profits. The year having closed with retrenchment and caution on the part of banks in regard to loans, the cotton dealears may find hatt their outlook has been mistaken and the future is not what they expect.

In China the outlook in cotton exports is not very encouraging on account of the boycott against Japanese goods, though there is a fair trade at Shanghai, Dairen and Tientsin, but mostly between Japanese. As to India and the South Seas the outlook is scarcely more encouraging; and if England adopts a policy of restricting coastal trade to her own nationals the effect on Japan's cotton trade will be serious. As for American we have thought of her as merely enriched by the war and likely to evince great activity but now that money seems to be getting tight and a tendency toward retrenchment has set in, the situation is not so bright; nor can we be more certain of the financial situation in Europe. Because of the immense increase in installation of cotton machinery in Japan the cotton spinners have been anticipating a great increase in output and domestic demand, which causes the market to maintain a strong tone, But the causes outlined above may have considerable effect on the market in this country, as well as the measures adopted for controlling prices. If the prices fall too much it will be a difficult matter to deliver goods contracted for with wholesalers. Not only have the cotton spinners already absorbed their profits realized in the days of prosperity, but the stock market and the new companies organized on account of the prosperity as well as shareholders, will be affected disastrously, in case of a slump. Thus a crisis might be produced in financial circles.

According to the opinion of Mr. H. Hibiya of the Kanegafuchi Spinning Company, a very high authority, the price of cotton will keep up for a long time to come, though the market may be temporarily affected. The present prices may be excessive, but that they will remain high is to be expected, because the prices of commodities in general are high as well as labour wages. These are now three times what they were before the war. There is, moreover, a scarcity of cotton yarns and fabrics that will tend to maintain present prices. This is only what was to be expected after the inflation of currency in all countries and the divertion of industry to war purposes. The prices in Japan cannot go down while soaring in other countries. Moreover the population in Japan has been increasing with the increasing power of the people, which indicates the improbability of prices soon going down.

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IRON STONE CHINA

By U. HORIMOTO

THAT hard porcelain, which has been known as long as iron stone china, has recently been manufactured in Japan, though usually taking the form of plain white ware in demand by western countries, for dinner sets and so on. It is usual to call all thin white porcelain chinaware, the principal places of production being Nagoya and Kanazawa. The first attempts at making these foreign-style goods was at Nagoya in 1874 when a manufacturer named Takito produced some strong ware from kaolin, the dishes being decorated in colours. These were exported abroad and found favourable notice, leading to further efforts in the same direction. Other manufacturers then entered the field, notably one Matsumura who improved the finish in some degree, producing even thin china that was very strong and beautiful, known as Azuma-yaki. Later the ware was further improved and called Kinranyaki. By 1890 the number of employees at the Nagoya porcelain works was 1,200 and the demand from abroad was steadily increasing. Matsumura now sent a son of his abroad on a tour of inspection to ascertain what Europe was doing in the way of porcelain production; and on his return to Japan still more improvements were introduced in the manufacture of hard porcelain.

At present the largest works engaged in the manufacture of iron stone chinaware are the Matsumara, the Japan Porcelain, and the Nagoya Porcelain companies, with some five small concerns while at Kanazawa there are some important works as well. As good clay for china making was found near Kanazawa porcelain companies began to be organized, the Hayashiya being the most important, after which came the Japan Porcelain Company which started in 1908, joined later by Shofu Kajo who made further improvements in the output. This factory now has a branch in Korea and employs nearly a thousand hands, doing a big export business. The goods turned out by this company enjoy a great reputation for durability. When His present Majesty was Crown Prince the factory of the Japan Porcelain Company was visited during an Imperial tour to Kanazawa. As an exhibition of durability the head of the factory took up soup bowls and dropped them from a height of eight feet on a marble slab without breaking or cracking them, to the astonishment of the Prince.

The foreign countries engaging in the manufacture and export of strong chinaware are China, India and America, to which Japan is now exporting these goods in great and ever increasing quantities, chiefly dinner sets, tea sets, coffee sets and toys. The domestic demand as not so large as the demand from abroad. But the entire trade in iron-stone china has been created by foreign taste. The Japanese manufacturers have not perhaps succeeded in appealing to the highest foreign taste as yet; but they are making every effort to do so, eagerly studying the situation abroad.

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HOGAI AND FENOLLOSA

By S. FUJII

HOGAI Kano and Gaho Hashimoto were the two greatest artists of the Meiji era in Japan. The life of Kano and the development of his art are well known through numerous articles in periodical literature. No account of Kano's life and work, however, would be complete without some reference to his relations with the late Professor Fenollosa who was a great assistance to Kano in many ways. In all the accounts of Kano's life yet published we have seen no mention of how he and Fenollosa came to meet and become fast friends.

Kano passed through two remarkable periods in his career, the one dark and pessimistic and the other and later full of light. From the year of his birth in 1828 to the year 1885 when Fenollosa discovered him, Kano lived a miserable existence; and as he died in 1889 it will be seen that his days of light and joy were but few. It was in 1847 that he entered the Shosen-in school, and between 1874 and 1879 we find him with Shozan Sakuma. Then he returned to Choshu in the province of Nagato, his old home, later coming back to the capital when he met Professor Fenollosa. These last four years of his life were the full years. Up to that time he had passed through various vicissitudes, driven hither and thither like a rudderless boat. After so prolonged a period of doubt and distress it is difficult to emerge into the light; but it only shows how much one man can do for another sometimes. Professor Fenollosa rendered great service to the art of Japan, but in no way, perhaps, more than in his aid to the great Kano.

For some years after the beginning of the Meiji Restoration there was no great development of national art. People's minds were concerned with other things. Chikudo Kishi of Kyoto made a brave attempt to revive national fine art, displaying remarkable talent, but it was mainly utilitarian, being used for printing fine muslins. Gaho Hashimoto of Tokyo also did much to restore art to its former glory, especially in carved work. All this time Hogai Kano was fighting proverty and neglect and exercising his gifts in vain. When he came back to Tokyo in 1879 Kano set up a studio near the Kano school of art. He could not get enough to live on, however, and had to enter the Government arsenal as a draughtsman. Here he did not succeed and had to get a job with a procelain maker as a decorator of chinaware. There he earned the magnificent sum of 30 *sen* a day. No wonder he fell ill and was often absent from his work. On the advice of his wife they opened a little shop for the sale of kitchen utensils to keep the wolf from the door. The wife attended to the shop and the husband devoted himself to painting, but his efforts the public failed to appreciate.

In 1882 Prince Shimadzu commissioned

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Gaho Hashimoto to paint a long roll picture of archers on horseback shooting dogs, an *inuou-mono;* and Hashimoto, in pity, handed the job over to Kano. At an exhibition of recent designs held in the early part of that year Kano displayed some pictures which attracted no attention. At a second exhibition in 1884 Kano exhibited a landscape piece which drew some unfavorable criticism; but it took a third prize. However, it was then that luck came to him; for one of the visitors to the picture gallery was a foreigner, who, after viewing Kano's pictures, turned to his companion and said: "The instinct for Japanese art which led me to leave my own country to come out here has not deceived me now that I have seen these two paintings." This remark caused considerable surprise and interest. Some days later Professor Fenollosa visited the shop of the kitchen-utensil seller near Shiba Park and asked to see the proprietor. As Kano did not know any foreigner he gave some excuse for not seeing him; and then the foreigner went off and obtained a letter of introduction to Kano. At this time Fenollosa had come to recongnize Kano's geniusas a great artist, but Kano did not yet known what a famous art ritic Fenellosa was. Through the influence of Prince Mori they soon came to known each other well, and then Kano knew he had found a friend in one of the foremost of art conoisseurs. The two were invited to see the art treasures of the Mori family together and enjoyed the experience greatly, though they could make each other understood very imperfectly, as Professor Fenollosa was not yet very fluent in Japanese. When Fenollosa saw the masterpiece of Jasoku Soga, which Prince Mori showed him, he was lost in admiration of it. Even Kano marvelled at his accurate appreciation of the main points of the picture. Kano then understood that he had met a man who really knew something of fine art. After that they became very intimate friends.

Kano now hurried up to finish the piece he had under taken for Prince Shimadzu; and now Professor Fenollosa urged him to apply his time to his art and even offered to meet all his expenses in the meantime. Kono was deeply touched by this interest in his work from a foreigner; and the masterpieces he turned out during this time, relieved as he was from financial anxiety, well rewarded his benefactor. It was during this period that Kano produced the Two Diva Kings with Demons which permanently established his fame as a great Japanese master of the brush when exhibited at the annual Fine Art exhibition, being admired also by a noted French art connoisseur, who averred that he had traveled widely and seen the pictorial art of many lands but the painting of Kano he thought excelled all he had seen. The judges awarded Kato first prize for this masterpiece, and thenceforth his fame was established. He had come out into the light. Alas that he did not survive his achievement long enough to enjoy it!

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GORA PARK

By K. YAMAGUCHI

AS well known to all tourists Hakoné has been long one of the most famous spas in Japan. Another place is Karuizawa, though there are no hot springs there; but the convenience of communications made it easier of acess than other places and so it attracted large numbers of visitors every summer. As Hakoné has now been made equally accessable to the public by the building of an electric railway line to the more interesting places, the number of visitors there has also greatly increased. Gora Park and the scenic electric railway make the trip to these sublime natural scenes one of the most pleasant one can take. Gora Park will undoubtedly soon become a close rival to Karuizawa as a summer resort, showing, as it does, much wilder and more imposing scenery.

This delightful natural park is situated in the heart of the Hakoné mountains with great peaks all around. The air is pure and fresh at all times and the atmosphere is cool. Hot springs gush out on all sides, affording the most pleasant and salubrious natural baths. The beauty of the view and the coolness of the climate are not the only attractions, for the convenience of access is now an unceasing attraction, to say nothing of the natural baths with which few other resorts can so favourably compare. One can reach Gora Park in a little over three hours from Tokyo, one hour shorter than to Karuizawa, with grand scenery all the way. One takes the Tokaido line from Tokyo to Kozu where a change is made to the Odawara Electric railway, transfering again on the way to the scenic electric railway. The line sweeps around beautiful ravines and steep precipices and reaches Gora Park in some forty minutes. From Odawara Yumoto the ascent is gradual; and thence up to Hakoné it is very steep. As one ascends the change of atmosphere can be distinctly felt. The cars are artistic and comfortable, and are divided into two compartments, known as ordinary and special, heated in cold weather, and there are always many passengers. Hitherto most people had to reach Hakoné by motorcar or on foot; but now the electric line has made a great change. The line is under the management of the Odawara Electric railway Company, whose enterprise the public doubtless appreciate.

The altitude of Gora Park is about 2,000 feet, and the Park is laid out in the most up-to-date style for the reception of visitors. All about are pretty cottages for rent to those who desire to make a sojourn in the Park. Not so many of these villas have yet been completed but they are under construction. Soon some hundreds of new villas will be built and the place will doubtless become quite populous, attracting thousands of summer visitors. Most foreigners in the past have gone to Tonosawa and Miyanoshita, where accomodation is quite limited; but

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in future there will be no difficulty in finding accomodation at Gora Park. All about are ponds and gardens and playgrounds for children, the natural conformation of the volcanic environment being artistically utilized in this way to the best advantage. There are plenty of trees set out to make the scenery of the park look pleassing to the eye and the landscape gardening has been under the supervision of an expert in the art. Standing on a rock behind the Gora Park fountain one can have a grand view across Pacific where white sails and steamers come and go. The fine scenery of the Park itself and the imposing mountain views combine to present some thing incomparable in the way of a summer resort.

The whole district affords every facility for walks as well as views. The hot baths alone make the resort one that should attract people from Tokyo and Yokohama, as nowhere else can such baths be had so convenietly. Indeed Gora Park is one of the most beautiful and comfortable places of sojourn in Japan. When the new park comes to be well known undobtedly it will have a very large patronage. No other place can compare with it as a site for summer houses.

JAPANESE LOVE SONG

Kawaru uki-yo ni Kawaranu mono wa
Kawarumai to no Koi no michi

All things change, we are told,
in this world of change and sorrow;
But love's way never change of promissing never to change.

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JAPANESE POSTAGE STAMPS

IT is now universally recognized that the use of postage stamps is the most convenient way of showing receipt for payment of letter carriage. Every civilized nation has adopted it. European nations have been using postage stamps since 1840 but Japan did not adopt them till 1872. The first issue consisted of four denominations, 48 *mon* (1 farthing); 300 *mon* and 500 *mon*. The designs were rather clumsy and were printed from woodcuts on native straw paper. The history of Japanese postage stamps is not at all complete, nor is it any better in the case of occidental postage stamps.

In 1870 Rowland Hill instituted the first postage stamps in England, the first stamp was 1d the style and size were like a tram ticket, but lacking in taste and with four colours, red, blue, light blue and green. From the very first the Japanese public took a great fancy to postage stamps. Before the use of stamps people in Japan simply paid a cash charge to a courier to deliver letters; and they found that their letters could be coneyed just as safely and quickly by simply affixing a pretty little stamp to it, they at once took to the practice universally. The first stamps were not destined to have a lengthy career however, as they were abolished in February of the following year. The new issue was in four denominations, half a *sen*, 1 *sen*, 2 *sen*, 5 *sen*. These in time were also replaced by other issues, more after the designs of western countries. In May, 1877, the new stamps were given fast colours, improved in appearance and printed on better paper. Foreign paper was used and even the ink and the printing machines imported. The next issue was in 5 *rin*, 1 *sen* and 2 *sen*. In 1884 another improvement was made when designs in western style without any Japanese characteristics were introduced. The new stamps were in 1 *sen*, 2 *sen* and 5 *sen* denominations, the size, colouring and design being just like those of western lands. These lived long and even today stamp collectors have no difficulty in finding some of them. These are about the oldest issue of Japanese stamps available to collectors. The stamps have been revised three times since. And if the present proposal to raise the postage rates be accepted by the Imperial Diet another change will be neccessary.

The Imperial Japanese post office often issues special postage stamps in celebration of certain great occasions, national or international, just as western nations do. On the occasions of the last Imperial wedding, and the annexation of Korea to Japan, and the conclusion of world peace after the European war, special stamps were issued. A special cancellation stamp is always made for special issues of postage stamps. It is remarkable that while collectors usually do not bother about these special issues while they are in cir-

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culation, as soon as they are all gone, there is an immediate demand for them.

As to the value of old stamps the most prized are the 1 cent issue of Guiana in 1856; the blue 2 cent Hawaian stamp of 1851; and an old Mauritius, each of which commands some 50,000 or 60,000 *yen*. The old Japanese stamp of 1872 commands even a higher value but it cannot be had at any price. Philatelists are plentiful in Japan, and some good dealers are found on the Ginza in Tokyo. Once we had a stamp collectors' Magazine but it is now defunct. Some of our collectors are quite unique in the way they arrange the collections in design and colour to represent human figues, landscapes, flowers and birds. At present the postage stamps of Japan are printed in the mills belonging to the Government printing bureau. The paper is cut into proper size, perforated and then printed with the proper plates, the sheets containing one hundred stamps, which are packed in one hundred sheets of 10,000 stamps. On completion the stamps are brought to the Department of Communications where they are placed in the warehouse and transferred to post offices as required. The quantity on hand is usually enough for the next three months. In addition to about 8,000 offices post offices distributing stamps wholesale or retail, there are some 60,000 private housesd which sell stamps, usually being situate near pillar boxes.

SPRING

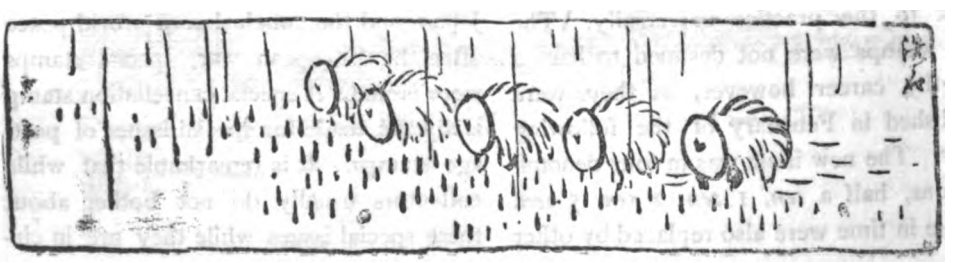
Tell me, doth any know the dark recess

Where dwell the winds that scatter the spring flowe'rs?

Hide it not from me! By the heave'nly pow'rs,

I'll search them out to upbraid their wickedness!

Sosei.



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HASEKURA ROKUEMON

(ROMANCE)

By K. TAKAYAMA

III

AFTER tossing about on the boundless ocean for more than ninety days Hasekura was delighted to gain a glimpse of land once more, and feasted his eyes on the hills and trees as they gradually became more visible, when the ship approached Mexico or new Spain, as it was called. He felt indeed like one snatched from the jaws of death. The port where they finally landed was Capulco, not far from the capital of Mexico. As the strange ship from Japan moored beside the wharf the inhabitants crowded down to the place to get a sight of the foreigners. A Japanese was a rare sight indeed in Mexico. Everyone treated them with due respect and cordiality, however. After a short sojourn they crossed the isthmus and took ship for Spain, being subjected once more to the perils of the stormy ocean, now the Atlantic.

The experience across the Atlantic was much the same as crossing the Pacific, though the voyage was much shorter. On arriving in Spain the party was treated with even greater respect than in Mexico. At Cordova a special reception was accorded them, and they were invited to various banquets. Departing from that city, Hasekura and his party set out by carriage for Madrid, the date being the 19th of December. It was a raw, gloomy day, and from the overcast sky snow began to fall and continued all day, making a white, shining world. The wind increased in velocity and there was a terrific blizzard. Even the horse hesitated to face the storm and only with difficulty could be induced to continue the journey. As they proceeded slowly along the cold way, Hasekura sat solemnly leaning against his companion in the coach, the priest Sotelho, the latter apparently all the while being engaged in silent prayer. At any rate his countenance was unmoved no matter what happened. The man in charge of the party began to express doubts as to whether they could proceed and asked whether they would not like to return and await better weather; but Hasekura suggested that they had better go on as they had gone thus far, and Sotelho nodded in gentle approval. But just then the wheels of the carriage met some obstruction and almost overturned the vehicle, causing all to nod with force. The driver hit the horses with the whip and they pushed on through the snow drift.

This was a rather rough cold trip for Hasekura; but he was ready to admit it to be nothing compared with the trials and hardships of the ocean voyage. At last they arrived at the monastery of San Francisco where a bell was rung to cele-

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brate their coming and all the town turned out to have a look at them. An Oriental was a rare bird in that part of Spain and the crowd was very curious. But the people very extremely kind, heaping up presents in piles. The party was requested to rest a while and recover from the fatigue of the cold journey. Hasekura was placed beside a hot stove which he duly appreciated; and afterwards he was given a comfortable bed and had a good sleep. He had hardly gone to sleep, however, when he was awakned by some one calling his name. He was not really awake but he thought he was; and demanded who had called him, then he saw it was no other than his great master, Daté Masamuné, to whom he apologized for his rude behavious and asked what he could do. The great man said:

"What sort of place is the land of the barbarians?"

"I hardly know yet," said Hasekura, "but I am going on, it seems, from darker to brighter regions."

"What do you mean? What light do you see?"

"Having just emerged from darkness into dazzling light my eyes cannot see well; as I get used to it I shall be able more clearly to discern what it is."

"Is it the light of the sun, moon or stars; is it a will-'o the wisp or a ghost, or what is it?"

"No, it is no thing of that kind, but it is a light that puzzles a man and almost overcomes me."

"Perhaps so. Well, make sure what it is and inform me all about it. You must find out the real character of the light and return with no tales of enchantment."

"Quite so. I will do everything to understand it, even to falling at the knees of Jesus or kiss the ruler in the foreign land or even be baptized, in order to find out all the truth about this strange light. Nothing venture, nothing have! In Rome do as the Romans do! I will investigate all conditions thoroughly and bring back a true account of things as they are."

"I beseech you do not fail to do so."

"I most certainly will."

At that moment the figure of the lord of Sendai disappeared, and Hasekura called his name in vain. He had more to say but Masamuné was not there to hear it. He heard other voices, however. One was undoubtedly that of his mother asking if the gun had been fired yet to announce the return of the ship from Spain, and then remarking that Hasekura was a long time away. Hasekura could hear his wife's voice also; she was in conversation with his mother. He arose to go to them, but the lord Masamuné was in the way. He tried to dodge under the great man's sleeve but did not succeed. The light got dim and the darkness was returning. He heard the sound of increasing wind and also the echo of thunder, with flashes of lightning gleaming through the darkness now and then. As the flashes came he caught glimpses of the face of his mother, now that of his wife and again that of his master. His fancied his eye was on the sky, on one corner of which appeared a light, which continued to glow in brightness until at last he saw in the center of it the figure of Jesus on the cross.

At that time he heard the notes of a trumpet dictinctly sounding; and as he came to himself he heard some one knocking on the door. The sun was shining through a chink in the window. The door suddenly opened and there stood his friend Yokozawa, who asked him if he

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did not intend to get up. Yes, he must get up and get ready for great things; for on that day he was to be given audience by the King of Spain. Already outside he could hear the tramp of horses' feet for the guards had come to conduct him to the Palace. Hasekura apologized for having slept so late and hurried to get into his clothes. Finishing his breakfast in great haste Hasekura hurried out in full dress and presented himself to the guards who were waiting for him.

The Japanese were put into a coach and conducted away in great ceremony to the place of audience. On both sides of the procession marched finely equipped military guards. On arriving finally at the Palace the party was shown into a very luxuriously furnished room, the grandest Hasekura had ever seen. Tea and cakes were handed to them, as if in Japan. After a little while Hasekura was conducted to another apartment to reach which he had to proceed down a grand hall, led by an official in very grand uniform. Into a beautiful room he was then ushered where he saw the King of Spain on a throne with a crown on his head. Officers with swords and pens were on either side of the King.

Hasekura was not at all dismayed by the sight; he proceeded to the monarch after the Japanese manner and so addressed him. The King took his crown in his hand and spoke kindly to Hasekura, asking him if he was not greatly fatigued by the long and dangerous voyage to Spain. The King also intimated that he hoped Hasekura would take care of himself while in Spain and enjoy his visit; and at the same time the King desired to hear from him all about his mission from Japan to Rome.

In reply Hasekura thanked his Majesty for such kind words and for the privilege of an audience with the King of Spain. After reciting some of his experiences during the voyage, to which the King listened with interest, Hasekura went on to say that he was not worthy of being entrusted with so important a mission as to be sent to Europe, with which nothing can be compared for greatness. He told the King also about his lord, Daté Masamunés his fame and his prowess, his anxiety to have Japan know the best things and to save his country from ignorance, especially by gaining a knowledge of Christianity. The King expressed sympathy with the objects of Hasekura's visit and ordered his officials to do all their power to facilitate the object of his coming to Europe.

Hasekura was well pleased with his reception in Spain, especially with the favour shown him by the King; and indeed he now felt like a frog in a well, that had been removed to the ocean. He began to think of how much his own country had wasted her opportunities, especially of the quarrels between daimyos that had marked her history; and he felt ashamed of his country. But he reminded himself that though Japan is a small country, surrounded by water, yet the water joined it to the rest of the world; and the same waves that wash the shores of Spain also wash those of Nippon. The light of strange lands would also one day shine in Japan. It was to ascertain the source of this light and bring it to Japan that Hasekura had been despatched by lord Date Masamune to Europe, so many thousands of miles away. So he made up his mind to observe all things in Europe with a careful eye and be in a position to report truly to his master on returning to Japan.

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Who can tell all that came into the mind of Hasekura, a humble Japanese samurai, as he sat there in the presence of the great King of Spain and felt the light of Europe shining round him? He had to hurry on and see the Pope, however, and then he would know still more. The audience with the King of Spain was but the introduction to his mission. He had to observe the relations of the Christian religion to the power and ambition of European princes and nations. His experience in the presence of the King had given him sufficient food for meditation for a long while, and he retired to his hospitable quarters still contemplating all he had seen and heard, and looking forward with great anticipation to his audience with the Pope.

(*To be continued*)

SPRING

When Winter turns to Spring,

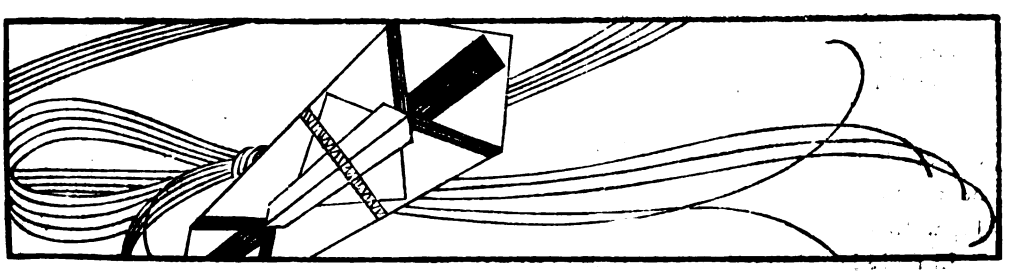
The dews of morn in pearly radiance lie,

The mists of eve rise circling to the sky

And Kaminabi's thickets ring

With the sweet notes the nightingale doth sing.

Anon.



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JAPAN'S FISHERIES ON THE PACIFIC

By TAKAHARU MURAKAMI
(CHIEF OF THE MARINE BUREAU)

ONE of the important studies carried out by the Germany during the war years was to ascertain how far vegetable food could produce the same degree of heat as pork, finally concluding that human beings could subsist on vegetables equally well, if they partook of sufficient quantity to produce similar effect. The Germans began by studying how such powerful animals as horses and cattle are able to thrive on vegetable and plant food; and as for the powerful creatures that live in the seas, they do not consume much strong or material food at all, and yet are the best food for mankind. With the present high cost of living the question of food is paramount now in Japan. Indeed it is a pressing question in all countries, giving rise to social and industrial disaffection.

From time immemorial the Japanese have been among the most skilful and persevering of fishermen. Japan is one of the greatest fishing countries in the world, the British alone equalling her in this respect. It seems as though Heaven had placed the ocean with its wealth of food in proximity to Japan to supply her teeming millions with bodily sustenance. To Japan, therefore, the freedom of the seas, so far as food is concerned, is of the utmost importance. Though the three-knot limit is in force in most countries Japan must regard the whole Pacific Ocean as her field for taking fish. The immense fishing grounds of the north, such as the Okhotsk sea and about there, are by no means inferior to the fishing grounds of the Atlantic about Newfoundland and Nova Scotia. The principal fish of the northern waters on the Pacific are salmon trout, much coveted by fishermen on both sides of the Pacific. While these fish are being reduced in number on the Canadian side, resources in the Okhotsk sea are as yet barely tapped, and Japan has now an excellent opportunity to develop these resources.

Possibilities as to codfish, crab and halibut are also unlimited, with plenty of whale and other sea creatures of use in commerce. The Japanese are fast entering these wealthy fishing grounds, some twenty thousand men already finding occupation there. Indeed the riches of the sea in the Far East are greater than those of the land. The amount of gold that can be produced annually from the mines in Eastern Siberia now under guard of the Japanese army is not above 15,000,000 *yen*; but the value of salmon caught in one year in the Kamtchatka fishing grounds is greater than that, all produced by a few fishing companies. And these are not all the rich fishing regions that can be yet exploited. The possibil-

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ities along the entire Russian littoral are beyond computation in their wealth of fish. Moreover, while the gold mines will inevitably be exhausted in time, the fishing grounds are inexhaustible. With proper facilities for reproduction, such as hatcheries and so on, the salmon of these waters can go on forever.

But a growing country like Japan cannot remain content with only the fishing grounds of the Okhotsk sea and the waters of Kamtchatka as fields of exploitation; they must also include the vast fishing grounds of Alaska and the western Pacific. Japan should take advantage of all opportunities within the principle of the freedom of the seas. Behering Strait is an excellent fishing ground within easy reach of Japanese fishermen. As the Russian side of the great stretch of water is comparatively shallow it makes good trawling ground. The number of Japanese exploiting these grounds is as yet not so large. On the Vancouver side there are some 5000 and about 100 near San Francisco with some 900 at Los Angeles and 300 in Mexico, most of whom are engaged in taking salmon, or tunny. So much so good; but much more could be done. There are also Japanese fishermen doing good work in Hongkong, Singapore and in the Philippines. About 1000 of the Japanese in Hawaii are fishermen, most of them taking tunny. It is indeed not too much to expect that in time the entire fisheries of the northern Pacific will be controlled by the Japanese.

This is a remarkable development in spite of the fact that European and American fisheries had gained such great progress in this direction in the earlier years of their exploitation of these waters. They devoted attention mainly to taking cod, salmon, salmon trout and herring, and are still keeping up this enterprise, though in tropical waters they are doing very little. Even among the Japenese there is only too much of a disposition to overlook the valuable fisheries of the tropic seas, and to confine enterprise to northern waters. The tunny grounds of the southern waters are very rich. Of course the habits of the salmon in gathering around the cold waters of northern river mouths draw the fishermen mainly to these regions; while in the south also there is less facility for storage of fish. With improved methods of catching and curing or treating tunny and shark the fisheries of the south could be very greatly extended. Japan should devote special attention to the prospects of improving fisheries in the South Sea islands and all regions below the Equator. The fisheries of New Britain, New Calidonia, New Zealand and Tasmania are not yet well developed and great possibilities still lie dormant. We should launch out into the boundless fishing grounds of the Pacific and make our haul. As the Japanese race is peculiarly adapted for this sort of enterprise it will be a great mistake to neglect it. When one thinks what an effect it would have on food prospects the matter becomes all the more important. Already Japan finds herself in control of the Marshall Islands. This gives her people an opportunity to extend their fishing enterprises further south. Thus from the Sea of Okhotsk to the Marshall Islands Japanese fishermen will reign supreme; and what is there to deter their enterprise pushing still further south? Is not the entire Pacific Ocean, north and south, the natural fishing ground of the Japanese race? Now or never is the time to seize the golden opportunity! We should see to it that the sun never sets on the realm of Japanese marine enterprise!

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JAPAN RED CROSS SOCIETY

IN accordance with the constitution of the International Red Cross Society the President has summoned a general business conference of the Society to meet on March 2nd at Geneva. On receiving this notice the Japan Red Cross decided to send delegates, appointing Marquis K. Tokugawa, our vice-president; and Dr. Arata Ninagawa, to be attended by Mr. Hanawa and Mr. Jitsukawa, who have already departed on their mission.

In addition to the contigent of the Japan Red Cross Society despatched to Siberia on November 21th another contigent was sent on November 21st. By order of the Chief of Staff of the Japanese Army Division at Vladivostok a relief hospital was established in a part of the building of the First Army hospital there, with medical attention for foreign patients. One half of the nurses were placed in charge of the Czechs and the other half in charge of official and epidemic wards. In this relief hospital 39 outpatients were treated between November 28 and 30, comprising 95 days of treatment. The army cases treated were 72, equal to 328 days of treatment. Two cases were cured and one died and three removed, with a balance of 66 at the end of the month.

FOREIGN TRADE FOR 1919

THE expansion of Japan's foreign trade during the last five years is due in large measure to the increased demand caused by the war, especially in the South Seas, by which there was a steady gain in exports over imports up to the end of 1918, the year 1917 being the most prosperous. After the close of the war there was a falling off of exports and a great increase in exports, the latter being caused chiefly by the scarcity of raw materials caused by the war, followed by an inflation of currency that sent up the prices of necessities. The increase of new enterprises also stimulate increase of imports in machinery and raw materials. Exports for 1918 were valued at 1,962,-100,668 *yen* and imports 1,668,143,833 *yen*, leaving a favourable balance of 293,956,835 *yen*. For the first half of

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the present year imports gained heavily over exports; and the gain in exports during the second half of the year was unable to wipe out the unfavorable balance of trade for 1919 which stands at over 74,441,316 *yen*, the total exports amounting to 2,098,872,617 *yen* and imports 2,173,313,733 *yen*.

EXPORTS

Food Stuff	1919	1918	Balance
Rice	¥4,386,957	¥8,352,657	△¥3,965,700
Beans	31,975,152	55,881,352	△ 23,906,200
Marine Products	16,989,471	18,642,021	△ 1,652,550
Miscellaneous	11,464,213	9,498,804	1,965,409
Fired Tea	18,402,054	23,057,722	△ 4,655,668
Refined Sugar	21,627,307	23,252,186	△ 1,624,879
Refined sake	4,514,899	2,676,285	1,838,614
Bear	7,200,096	7,672,593	△ 472,497
Sea Weed Gelatine	2,053,071	2,969,311	916,240
Canned food stuffs	9,188,271	10,022,492	△ 834,221
Sundries	21,860,111	48,134,564	△ 26,274,453
Total	149,661,602	210,159,987	△ 60,498,385
Raw Materials			
Waste silk	19,908,518	27,011,605	△ 7,103,087
Coal	37,735,574	32,009,494	5,726,080
Lumber	23,996,215	17,804,925	6,191,290
Sundries	27,629,453	24,995,798	2,633,655
Total	109,269,760	101,821,822	7,447,938
Rape seed oil	3,655,467	7,161,560	△ 3,506,093
Fish oil and whale oil	3,042,864	4,896,363	△ 1,853,499
Sulphur	2,035,462	3,569,289	△ 1,533,827
Camphor	7,883,875	3,686,375	4,197,500
Menthol crystals	2,546,898	1,544,307	1,002,591
Raw silk	623,919,491	370,337,055	253,582,436
Cotton threads	114,232,082	158,300,019	△ 44,067,937
Copper (bars and paltes)	19,647,167	37,748,643	△ 18,101,476
Zinc (bars and plates)	2,935,765	9,066,733	△ 6,130,968
Straw braid	20,017,850	11,996,118	8,021,732
Sundries	106,214,111	148,956,615	△ 42,742,504
Total	906,131,032	757,263,077	148,867,955

Manufactured Goods	1919	1918	Balance
Lether goods	6,562,581	6,185,334	377,247
Matches	32,968,351	27,742,663	5,225,688
Habutae silk	101,539,277	70,178,085	31,361,192
Cotton goods	280,061,883	237,913,120	42,148,763
Woolen goods	11,124,472	11,688,938	△ 564,466
Silk handkerchiefs	7,603,359	8,980,303	1,376,944
Cotton towels	3,784,859	3,359,419	425,440
Table cloths	2,989,862	1,884,309	1,105,553
Cotton knitted underware	26,006,212	18,671,376	7,334,836
Other knitted goods	13,067,239	13,626,862	△ 599,623
Hats	8,579,911	6,715,996	1,863,915

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MANUFACTURED GOODS	1919	1918	BALANCE
Buttons	10,286,237	11,918,076	△ 1,631,839
Paper of all sorts	25,454,829	28,480,900	3,026,071
Porcelain of all sorts	22,629,798	19,957,782	2,672,016
Glass and glass ware	19,680,734	16,079,547	3,601,187
Fancy Mattings	2,919,467	2,906,106	13,361
Umbrellas	4,333,253	3,778,330	554,923
Toys	13,001,436	10,190,028	2,811,408
Miscellaneous	308,829,873	353,568,076	44,738,203
Total	¥901,423,633	¥853,825,250	¥47,598,383
Other sundry goods	32,386,590	39,030,532	△ 6,643,942
Grand total	2,098,872,617	1,962,100,668	136,771,949

IMPORTS

FOOD STUFFS (CRUDE, COARSE, MANUFACTURE)	1919	1918	BALANCE
Rice	¥162,220,404	¥89,776,069	¥72,444,335
Beans	35,212,757	20,395,971	14,816,786
Sundries	62,179,392	18,482,298	43,697,094
Sugar	58,183,590	34,243,736	23,939,854
Sundries	33,370,638	12,609,085	20,761,553
Total	351,166,781	175,507,159	175,659,622

RAW MATERIALS			
Rape seeds	6,588,024	9,147,382	△ 2,559,358
Hides	15,489,615	11,890,455	3,599,160
Raw rubber	17,364,192	12,948,236	4,415,956
Nitre	13,847,954	11,294,611	2,553,343
Sulphate Ammonia	27,435,300	306,967	27,128,333
Oil cakes	135,188,702	92,255,027	42,933,693
Cotton	667,866,651	515,558,989	152,307,662
Hemp	18,879,421	22,729,908	△ 5,850,487
Wool	61,304,245	60,146,157	1,158,088
Coal	16,567,231	15,763,704	2,803,527
Iron ore etc.	20,904,955	20,666,652	238,303
Sundry	92,328,126	82,429,498	9,898,628
Total	1,093,764,434	855,137,586	238,626,848

SEMI-MANUFACTURED ARTICLES			
Hide of all sorts	5,390,985	3,579,214	1,811,771
Tannin Extract	990,428	1,659,731	△ 669,303
Caustic soda and magnesium	14,520,313	14,661,558	141,245
Coaltar dye	10,720,919	11,238,602	△ 517,102
Woolen threads	688,370	241,306	447,070
Pulp for paper manufactures	10,687,206	6,835,589	3,851,617
Iron (bars and plates)	57,945,624	64,109,134	△ 6,163,510
Iron (rails, rods, plates, etc.)	156,579,108	204,788,584	△ 48,209,476
Iron tubes and pipes)	13,224,960	13,966,150	△ 741,190
Lead (lumps and bars)	10,896,783	14,746,998	△ 3,850,215
Tin	6,953,628	8,271,278	△ 1,317,650
Nickel	4,139,165	1,213,221	2,925,944
Antimony	550,429	2,462,228	△ 1,911,799

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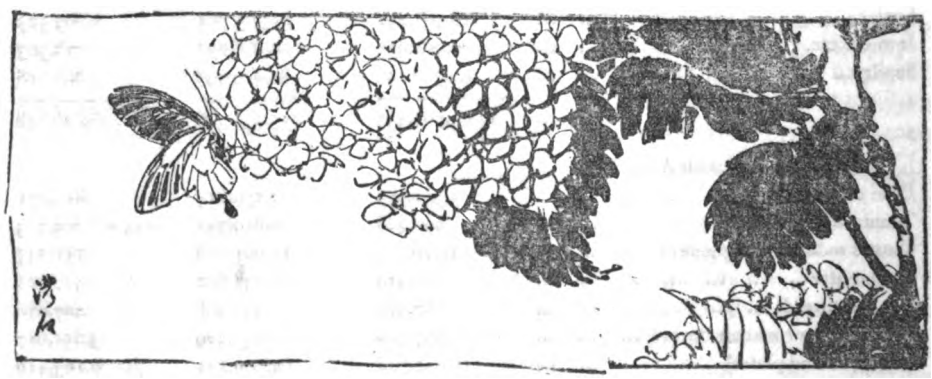
Semi-manufactured Articles			
Brass and Bronze	206,812	1,377,982	△ 1,171,170
Architectural materials	24,378,035	16,923,633	7,454,402
Sundry...	133,514,083	91,567,987	41,946,096
Total	451,386,854	457,642,614	△ 6,255,760
Manufactured Articles			
Petroleum	21,675,646	8,537,615	13,138,031
Cotton goods	9,360,187	6,608,319	2,751,868
Woolen goods	12,452,500	11,758,782	693,718
Paper	18,294,163	9,475,494	8,818,669
Iron nails	5,183,463	5,809,536	△ 626.073
Steam ships...	481,575	3,503,015	△ 3,021,440
Machines	89,273,420	58,775,776	30,497,644
Sundry...	104,439,627	64,905,427	39,534,200
Total	261,160,581	169,373,946	91,786,617
Other Miscellaneous Articles	15,835,283	10,482,510	5,352,773
Total	2,173,313,933	1,668,143,833	505,170,100
Total { Exports / Imports }	4,272,186,550	3,630,244,501	641,942,049
Excess of Exports	——	293,956,835	——
Excess of Imports	74,441,316	——	——



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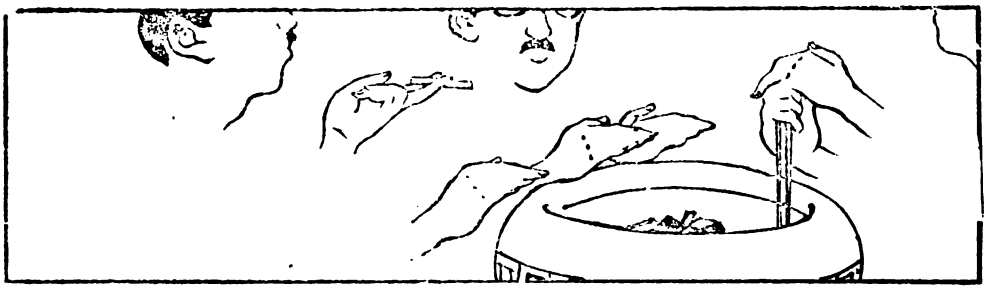
AROUND THE HIBACHI



A DEIFIED APE

ON the way between Nagoya and Matsumoto on the central railway is a small town called Fukushima where once lived a man that went by the nickname of the Monkey Squire. The family had been among the loyal retainers of the famous Ken Yoshinaka and the inheritance had been handed down through them for centuries. The man's real name was Chodayu Fujikura; and as for the reason why he was called the monkey squire, thereby hangs a tale.

Some there hundred years ago the family of Fujikura entered upon some doubtful enterpriese and failed, from which time the fortunes of the family began to fail. The original Fujikura had a pet monkey that had been brought up in the family from its simian infancy and much petted by all. Just at the time when the man's fortunes were at the lowest ebb the monkey one day attracted him into the woods where he saw a grove of cypress tress with which he was not familiar. He cut down the trees and sold the timber, by which he was enabled somewhat to recoup his fortune. In after years when the monkey died, Fujikura felt so greatful to the creature that he erected a shrine in its memory, in which he had an image of the monkey set up, carved by a famous sculptor. The image was so natural and lifelike that it reflected all the moods and fortunes of the family: when these were good the face of the monkey statue showed gloom and when good luck came the face showed brightness and joy. Consequently the members of the family paid it reverence like a god. And whenever any cause for anxiety arose they always first watched the face of the enshrined monkey to see what omen might appear in its expression.

In the days of the 26th in line from the original Fujikura it happened that one morning the head of the family was paying reverence to the monkey statue when he noticed that its usual ruddy complexion had faded to a pale gray. This he took for an ill omen. He was seized with horror and prayed earnestly to have the expected clamity averted. He retired from the presence of the image and went home but did not feel at all satisfied that his prayer would be answered. The whole day he was under great anxiety and did nothing but worry. The wife, seeing the gloom that settled down upon her hus-

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band, tried to show sympathy, in which the dutiful daughter joined. Toward evening a servant came in and said that there was a priest at the door who said that bad luck was approaching the family, but if the priest were offered a night's lodging he would avert it. The master commanded that the itinerent priest be invited in and made comfortable for the night. The holy man came in, made himself at home and enjoyed a good dinner, while the master of the house felt at once more at ease.

Not long after the priest came a young somurai who also requested a night's lodging. His appearance was rather unprepossessing, being ragged and mean. His face was not only dirty but grotesque. The master left the priest and came to look the samurai over. He informed the man that though his house was not an inn and he could not provide comfortable accomondations, he would allow the poung man to stay the night if he so desired. The samurai was given a room adjoining that in which the priest slept. That night there was a heavy fall of snow. The priest, who did not know that a samurai was occupying the room next to him, arose at midnight and began to wander about, finally getting into the adjoining room. Going on he at last came to the outer shutters which he gently pushed aside, and gazed out on the white landscape of snow. Just then he gave a loud whistle; and forthwith from the hills behind came several men in masked faces who proceeded to bind the members of the family hand and foot and to rob the house. In the midst of their operations the door opened and in stepped the young samurai with his sword held above his head. The leader of the robbers, in the guise of a priest, then spoke and informed the samurai that he was face to face with a gang of highway men who proposed to do as they pleased through the Kiso region and that he would interefere with them at his peril. But the young samurai only replied:

"Begone you scoundrels! I am the protector of the Deified Monkey!" And he at once attacked them with the sword and drove them out in no time. Having disposed of the robbers the young knight cut the ropes that bound the family and set them free once more. Before they could well thank him for his protection the samurai departed. Next morning the family all repaired to the shrine of the monkey to return thanks for their wonderful deliverance. What was their surprise to find that the visage of the stone are was marked by a bright smile, the former sad paleness having vanished.

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MONTHLY RECORD OF EVENTS

(NOVEMBER 25 to DECEMBER 25)

Nov. 25.—Marquis Takamaro Nakayama, while traveling in Kyoto, was seized with fatal illness and passed away.

Nov. 26.—An Imperial Ordinance was issued exempting from import duties such necessities as eggs, beef, beans, cotton yarn and cotton cloth

The Japanese Minister to Madrid, Mr. Jujiro Sakata, died of heart failure.

Dec. 7.—It was announced that the two army divisions to be created in Chosen would be completed during the year 1920, while newspapers report that a further division will also be established.

Dec. 15.—The Department of Agriculture and Commerce announced the establishment of forest insurance, the first experiment of the kind in Japan.

Dec. 16.—It was proposed by a number of Japanese manufacturers to inaugurate a ship commercial museum to carry Japanese goods to various parts of the world for exhibition.

Dec. 17.—The new headquarters of the Seiyukai Party, to replace the building recently destroyed by fire, was opened with due ceremony.

Mr. Yoshitaro Kawasaki, in commemoration of his retirement from active business, contributed a sum of 1,000,000 *yen* to the city of Kobé, to be used in establishing a mercantile marine school, adding an endowment of 500,000 *yen*.

Dec. 18.—It was decided to built a station for Nagoya larger than that of Tokyo, at an outlay of some 20,000,000 *yen*.

Prince Kuni's mansion was destroyed by fire at a loss of 800,000 *yen*. The Medical School established by Aichi prefecture was raised to the rank of a university.

Dec. 20.—The Government decided to make appropriations for the establishment of new Legations in Poland and Greece and consulates in Saigon and Havana as well as in some parts of China.

Dec. 23.—It was reported in the press that Mr. Eiichi Kamada, president of the Keiogijuku University, would resign in March of 1920.

A marriage ceremony was solemnized between Prince Hiroyoshi Fushimi and Miss Tomo-ko, a daughter of Prince Ichijo, at the Shrine of the Imperial Palace.

Dec. 24.—The Imperial Diet was opened with due ceremony.

One of the members of the Diet, Mr. Riyo Shirakawa, passed away. He was a graduate of the Imperial University and a well known journalist.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

The Imperial Diet

The Imperial Diet, which was convened on December 25, continues its session, and there has been much speculation as to the outcome of its deliberations. The Government has been accused of neglecting the interests of the people in not doing more to reduce the present inflation of currency, to control profiteers and prices and to promote the interests of labour. Complaints were also made against the alleged weakness of the nation's foreign policy and its comparative failure to secure all Japan's rights and interests at the Peace Conference. The ideas of the Japanese people are believed to be changing radically, not in a dangerous direction, but toward more efficient and modern ways; while the authorities are accused of trying to keep the country in old ruts that it has long ago outgrown. Thus questions of both internal and external affairs loom important as the session of the Diet advances toward its close. What the result will be it is at the time of writing too early to predict.

Labour Party

For some time discussion has been under way in Japan as to the prospects of organizing a labour party, the movement being supported mainly by those interested in promoting universal suffrage. It is believed that universal suffrage will never carry in this country untile the matter is taken up in earnest by a strong labour party. The agitation is no doubt a reflection of world movements, which are now beginng to affect Japan. The Japanese labour class is just now arriving at the selfconscious stage, and is becoming very keen on its own importance. But to talk so much without effecting any adequate organization to carry out its principles is the fatal weakness of minor movements in Japan. It is safe to say, however, that labour will not long remain a minor movement but will rise in greater strength soon and come into its own, as it is doing in western countries. The authorities in Japan already realize the importance of reliable leadership in such circumstances and are promoting organizations in this direction; only the mistake is made of supposing that those outside the labour class can succeed in winning the confidence of the latter as leaders; whereas in all countries labour has been unable to accomplish anything politically without real labour leadership. Japanese labour is determined to elevate its status, and it cannot do this without political reform especially in the direction of extending the franchise. But as yet no one capable of adequate leadership of labour has appeared on the horizon. Japan has

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yet to welcome its Gompers or its Barnes, before labour can expect to reach any efficient political organization.

Race Discrimination

Now that Australia has been given mandatory government over certain German colonies south of the Equator the question arises as to whether an attempt will be made by the exponents of a 'white' Australia to enforce the principle in the islands referred to. The very idea that islands densely populated with coloured races should be subjected to such a policy seems absurd on the face of it. It is even doubtful whether those so opposed to association with races of darker complexion should desire to rule over islands inhabited by coloured people. The question is one of immediate interest to Japan; for if Japanese are barred from Australia because of the 'white' Australia policy, they would be likewise prevented from immigrating to the South Sea islands under the mandatory of that country. As immigration comes under the head of internal affairs it is possible that Australia may be disposed to regard it as a domestic matter with which outside parties cannot interfere. In which case Japan would be adversely affected, since it is not reasonable to suppose that the Japanese should be carrying on mandatory government in the neighbouring islands north of the Equator without having at times to migrate to those south of the earth's middle. The introduction of any such restriction based of race or colour would introduce bad feeling into the colonies and greatly prejudice interracial relations as well as relations with Japan. It is sincerely to be hoped that immigration in all the islands under mandatory rule will be free to all races.

Pro-American

The Tokyo *Nichi-nichi* says the present Japanese cabinet is pro-American, to which policy no exception can be taken so long as it does not mean humiliating deference to America on every question that arises. Bad feeling with America would mean great economic loss to Japan and be a menace to the peace of the world; and consequently the people of Japan favour a friendly policy with the United States. But this should not be at the expense of Japan's honour and treaty rights. With the present attitude of America toward Japan the people of this country are profoundly dissatisfied and are disposed to feel apprehensive in regard to the situation. Japan is always yielding to pressure from Washington and thus injuring her national prestige. Of course nations must give and take, but there is a limit. The giving should not be all on one side. Deference to America should not be allowed to grow into a disease in Japan. Should such a trouble become chronic it would undoubtedly lead to worse trouble. The American Senate made reflections on Japan but the Japanese Government offered no protest against these wanton utterances. Attempts are being made in the Pacific Coast states to deprive Japanese of vested rights, but the Tokyo authorities are mum. The international treaties guarantee security of life and property and rights of trade and residence; and if any section of America seeks to rob Japanese nationals of these rights the Government should not remain silent. Americans are always careful to maintain their own national dignity and honour; and they cannot take exception to Japan's doing the same. In the old days America showed such

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rightful respect to other nations that no such protest was ever necessary; but things have changed in that country, and now rights will not be accorded unless demanded. Japanese in America are now even deprived of obtaining wives from their own country and establishing decent homes with happy children. A weak and cowardly policy toward America can win the respect of neither side.

America and League of Nations

The Osaka *Mainichi* says that America, which identified herself with the League of Nations, is apparently prepared to desert the Allies, no matter whether the League be established or not, and it seems tha ther sole desire is to restore intimate relations with Germany. It goes without saying that this attitude of America has considerably added to the worldwide unrest that is prevailing. Great Britain and France declared that they would stand by the League even if America keeps out of it, but can it be said that there is no difference of opinion between the two countries? All the countries should endeavor to promote co-operation in a spirit of selfrestraint and compromise; otherwise, it is difficult to say what may happen in the future. Above all, the Allied countries should learn that the principle of no racial discrimination should be carried out. If Australia and New Zealand are allowed to extend their "closed door" principle to the former German Pacific islands, and even to obtain control of the islands which properly lie within Japan's sphere, it may further add to the feeling of unrest and fear which has overtaken the whole world. Let us hope that no countries will in future be permitted to struggle against each other on the plea for protecting their own independence.

A Gloomy Prospect

The *Yorodzu* complains that in the year 1919 there has been little to delight in but much to regret. It was hailed as the first year of peace, but it has proved a year of which we cannot be glad.

In diplomacy we could not be as successful as had been hoped for, continues the *Yorodzu*. We found a place in the comity of the five Great Powers, but were subsequently dislodged owing to the inefficiency of our delegates. It was expected that the former German islands in the South Pacific which were occupied by the Japanese navy would permanently become Japanese territory, but the control of those islands has been given to the League of Nations. The race equality proposal was rejected owing to the opposition of Great Britain and America. Japan was harassed by China regarding the Shantung issue. Anti-Japanism was rife in the Orient and the South Seas. Clashes such as the Kwanchengtze and Foochow incidents occurred as if the Japanese and Chinese had been sworn enemies. The Japanese soldiers in Siberia continue to labor under serious privations, but Japan's prestige is not enhanced. In Korea serious disturbances broke out, and though the Governor-General was changed, a bomb outrage was committed. The domestic situation has been restless with many labor disputes and with movements by men in various walks of life for more pay. The prices of commodities still continue to advance by leaps and bounds. If things continue as they are, serious consequences may follow.

Trade for a Year

The *Jiji Shimpo* says that from January to December exports of Japan amounted in value to 2,042,000,000 *yen* and imports to

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2,126,000,000 *yen*, a balance of 84,000,000 *yen* in favor of imports. During the war Japan's trade greatly increased. and there was a particularly large increase in exports. As a result, eqports exceeded imports in 1915 for the first time after 1910, the excess amounting to 175,000,000 *yen*. The excess of exports over imports continued to increase amounting to 371,000,000 *yen* in 1916 and to 567,000,000 *yen* in 1917, but it declined to 293,000,000 *yen*. This year the country's foreign trade has reverted to pre-war conditions, and imports exceeded exports to the amount of 84,000,000 *yen* up to December 25. This change is noteworthy, and it points to the great effect which the world war had had on the foreign trade of this country, says the *Jiji*. When imports exceed exports the financial situation usually gets depressed, but in spite of the excess of 84,000,000 *yen*, financial circles are now getting even more prosperous, continues the *Jiji*. The cause of this abnormal state of affairs is to be sought in the continued increase in the amount of gold specie held by Japan and in the inflation of bank notes. On December 15 the gold specie held by the Government and the Bank of Japan totalled 1,996,000,000 *yen*, showing an increase of 408,000,000 *yen* as compared with the figures for the corresponding date of last year. The increase in the amount of specie tends to inflate bank notes, and this inflation is responsible for the prevalence of speculation and the undertaking of many new enterprises.

Japan in Siberia

We *Hochi* is glad to learn that the Japanese Government proposes to reinforce the Japanese army in Siberia. The future of the Empire depends upon overseas development, for which we should overcome every obstacle to pave the way. Class strife at home is already serious; unless a solution of the trouble is obtained abroad, it will be impossible to ensure the happiness of the people. The laborers of Vladivostok, or rather of the whole of Siberia, have started an anti-Kolchak demonstration. This is one of the direct effects produced by the eastward advance of the Bolsheviks. It is natural that the loosening of the grip upon them should create such a situation. Unless action is taken before it is too late, the whole of Siberia may be plunged into a state of greater chaos. If we do not reinforce our army in Siberia until things have come to such a pass, our task will become doubly more difficult. Better forestall the Bolsheviks.

Does Russia Want Japan?

The *Kokumin* asks what is the feeling of the Siberians toward the Japanese army in Siberia? How is the Japanese army being received by them? This is a question calling for deep deliberation, says the *Kokumin*. The Japanese military authorities say that all the inhabitants of the districts under Japanese military guard are grateful to us, continues the *Kokumin*. On the other hand, a general strike is reported from Vladivostok, and it is also reported that the zemstvo of the Amur province and the municipal council of China passed a resolution that the conservative class, the troops acting in cooperation with the Japanese army and the minority should be overthrown. One cannot but be at a loss to know which version is true. Despite the fact that the people are suffering seriously from the high cost of living, we are spending about 150,000,000 *yen* a year on the Siberian expedition. Our

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brethren are exposed to a temperature 50 degrees below zero; they are laboring under various other serious privations. We ought to be thanked; there is no reason why we should be boycotted. But what is the fact? The question deserves our most careful consideration, and we should fundamentally settle the question of our policy in Siberia, concludes the *Kokumin*.

ODE TO THE CUCKOO

Nightingales built the nest
Where, as a lonely guest
First thy young head did rest.
Cuckoo so dear!
Strange to the father bird,
Strange to the mother bird
Sounded the note they heard,
Tender and clear.

Fleeing they natal bow'rs
Bright with the silv'ry flow'rs,
Oft in the summer hours
Hither thou fliest;
Light'st on some orange tall,
Scatt'ring the blossoms all,
And, while around they fall,
Ceaselessly criest.

Though through the livelong day
Soundeth thy roundelay,
Never its accents may
Pall on mine ear:
Come, take a bribe of me!
Ne'er to far regions flee;
Dwell on mine orange-tree,
Cuckoo so dear

Anon.

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TO RULERS AND PEOPLE

By MORIHEI TANAKA

(FOUNDER OF THE TAIREIDO SYSTEM OF LIFE)

THE author begs hereby to adress the Rulers of the various nations of the world and their people; and to say that although the great European war has ended at last and the treaty of Peace has been concluded, yet a durable peace for mankind has not been attained. Not only so, but throughout the world social disaffection and strife increases day by day in intensity. The world is face to face with an unprecedented crisis brough about by dependence on a mere materialistic civilization, which makes men eager for worldly advancement and willing to endure conflict and even to kill one another in order to gain it.

Signature

The spiritual nature of men today is obviously dormant and their moral insight clearly beclouded. Men everywhere are without spiritual consciousness or self-control. All the noble traits and glorious virtues of mankind are in danger of becoming degenerate or extinct. Who is there that will dare to call this age truly civilized or really progressive? If the fruits of civilization are what we have seen during the last five years and the evidences of progress no more than this, then auvant civilization and let progress be anathema! When an age that boasts of its civilization is able to look upon the atrocious phenomena of the recent war as but natural, civilization is paralyzed! Now that the war is over and we have seen what the world still is, should mankind not decide to wake up and sincerely seek a way to avert repetition of the calmity? But are the people really waking up? Is it not the truth that most of them are still pursuing evil courses or wallowing in despair? One cannot survey the course of events without feeling profound grief for mankind!

If Emperors, Kings and Presidents, from their exhalted places, and all the peoples of the earth together, will frankly face the situation, can they honestly be satisfied with it or regard it as a peaceful and wholesome age?

If the people and their rulers really understood what is wrong they would cease to wrangle over place and position and power, each devoting time to a study

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of his own inner self with real concern. We should all now begin to ask how best to deal with human kind and lead man aright? The vital question for all, both great and small, is how to develop man's spiritual nature and insight. Superficia development and material progress are not really civilization. The foundation of true progress lies in genuine introspection and development of the spiritual nature. Only in this way can Emperors, Kings, Presidents and Potentates and people escape from the vain thrall of superficial development, abandoning pride in material progress and devoting themselves to spiritual power and practice. Under the white light of perfect introspection they they will awake to the cry of the human heart for spiritual knowledge! In this way each individual can attain unto his natural greatness and be fit for the production of true civilization. In this way the world's mood will change and man will know that the unseen is greater than the seen. He will be able to control the visible world for human good. Instead of being the slave of matter, man will become its master. Why should not man realize the divinity that is in him and use it?

The great and pressing duty of today is for each man to make sure that he is really himself and not something elese; that he is fulfilling the object of creation and governing his life by the light of introspection rather than by material environment. The spiritual nature must be awakened. But this cannot be done unless the effort be based on definite rational thinking. In spite of all that leligion and philosophy have done man has destroyed any fruit produced and left man still starving for the true spiritual sustenance. Man is now despairing of ever being able to establish civilization on the basis of past teaching in religion, philosophy and ethics. The only system of thought consistent with human reason and nature is TAIREIDO, revealed to a son of Nippon, and comprising the quintessence of all religion, philosophy and ethics, and guiding man's mind and body in accord with true science and life. Taireido lets in the Light, causes true introspection, awakening the spiritual nature of man. It is the only way to improve and enrich human life. Its influence s to build up a perfect civilization. It is a system of thought that all should exhaustively study. Then there will be some hope of accomplishing the reorganization of the world's civilizalion.

JAPANESE LOVE SONG

Adana e-gao ni Mayowanu mono wa Kibutsu,—Kanabutsu,—Ishi-botoke!

He who was never bewitched by the charming smile of a woman.
A wooden Buddha is be—a Buddha bronze or stone!

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TAIREIDO

I

TAIREIDO is now fast extending over the whole world. Even those who know not what it is are astonished at its rapid influence. This is due only to the fact that the fundamental truths of TAIREIDO are of the essence of life and appeal to all who study them. They are transcendently, sublimely holy, th living manifestation of the Spirit that is the essence of all things; the one great Reality and First Cause of the universe. The Riddle of the Universe has occupied the minds of the best men of all ages. But they were directed to thought outside of man. TAIREIDO touches human life itself and manifests to man what is in him and how to use it. It shows man is in actual relation to the life of the Cosmos and how he can command the essence of things to obey him. With this force at his disposal man can do what he should; he can bring life into harmony with truth and so achieve health, happiness and prosperity, overcoming all evil. In this way human society and civilization can be brought into agreement with the life of the universe and the world made anew. No more sublime principle than TAIREIDO has been revealed since mankind appeared on the earth.

II

This new system of life transcends all and yet embraces all; and any one can apprehend and use it. Since it is spiritual it transcends time and space; and since it is the one force whence all things proceed it can accomplish whatever ought to be done. The following is an outline of what TAIREIDO can do:

1. TAIREIDO is independent of phpsical power or action: it has power to change both matter and life, whether of color, shape or position.

2. In clairvoyance it is supreme over matter through he power of Reishi.

3. Under the exercise of Reishi the Divine Light can be seen issuing until there is a marvellous illumination.

4. By this power persons can easily communicate at a distance.

5. One can cause others to obey one's will, the hypnotic power of Reishi.

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6. To prove its power the practitioner of Reishi can cause individuals or a number of people to come forward, recede, jump or fall down as he likes, showing the kinetic force of the principle.

7. By this power one can read the mind of another.

8. One can project the mind into the past and grasp its meaning and significance, comprehend the present and project the mind into the future and accurately predict coming events.

9. The spirits of the departed, or of those yet unborn, can be called up and conversation carried on with them.

10. By Taireido disease of every kind can be cured, evil tempers removed, and general health be made perfect.

11. Even at a distance diseases declared incurable by physicians have been cured.

III

Man has not yet awakened to the fact of the Almightiness of the Spirit in man: its complete power over matter. This is why the world is under the heel of materialism. Collision and conflict persistently cause gain and loss; there is a constant struggle for power; falsehood and vice are promoted. The great war was but the natural result of the system of life pursued by mankind for ages. No further proof is needed as to the falseness of the principles that have hitherto governed human civilization. In TAIREIDO man receives the true principles of life that can make right all the world's mistakes. Unable to regard the sad condition of mankind with indifference it was thought not well to allow the peopleof the world to go on without knowledge of the TRUTH which alone can save mankind. And so the principles of TAIREIDO are now to be published and distributed among men everywhere. The book is now available to all who desire it; and we offer it to mankind as a source of great spiritual efficacy for the reconstruction of human life and civilization. It will be found an invaluable aid in understanding the spiritual phenomena of mankind, which are explained esoterically in detail.

TAIREIDO

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